Regula Vitæ, Rob. Williams

THE RVLE OF THE LAW VNDER THE GOSPEL.

Containing

A Diſcovery of the peſtiferous ſect of LIBERTINES, ANTINOMIANS, and ſonnes of Belial, *lately ſprung up both to* deſtroy the Law, and diſturbe the faith of the Goſpell:

Wherein is manifeſtly proved, that God ſeeth ſinne in iuſtified perſons.

By THOMAS TAYLOR *Dr. of Divinity, and Paſtour* of S. Mary Aldermanbury, London.

Numb: 12. 8.

Wherefore were ye not afraid to ſpeake againſt my ſervant Moſes?

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The Preface to the godly Reader.

WHat Mr. Luther in his last Sermon at Wittenberg observed, and foretolde, we see in these our dayes fully performed and accomplished: hee had observed thirty severall sects, and sectaries, raised up by Satan in his time against that holy doctrine preached by himselfe; all which had hee not beene able by the Scriptures to have resisted, and refuted, he must have beene (as himselfe said) of thirty severall religions. Among them he mentioneth the Anabaptists, Antinomists, Libertines, Servitians, &c. of all whom he foretold, that

though now they (saith hee) by the power of the word, and by the vigilancy of godly teachers lye close and still; yet will they be intent, and ready on all occasions to rise, and raise up their damnable errours to disturbe the peace of the Church, and the prosperity of the Gospel. And indeede accordingly have we observed the Church of God in all times since, lesse or more infested with these dangerous sectaries, I meane the Libertines, *the professed enemies to the Law of God, and to the holy obedience of it. Against whom as St.* Augustine *in his time wrote two books* against the Adversaries of the Law: *so Mr.* Calvin *dealt worthily in his time, in his booke intituled,* Against the furious sect of the Libertines: *and many other godly men since that time. Let not us be offended that the spawne and succession of those lewd libertine sectaries are now issued*

Contra Legis adversarios.

Adversus furiosam sectam Libertinorum.

iſſued forth in troopes amongſt us, nor marvaile that the hatred of Gods moſt righteous Law prevaileth amongſt a rude multitude, the ſonnes of Belial; *whom Mr.* Calvin *calleth a* prodigious *and* belluine *ſect, furious and madded in their opinions, and fierce as unbroken coltes againſt whoſoever would curbe them, and ſtraiten the reines of their unbridled licentiouſneſſe. But rather let us obſerve,* 1. *Satans malice in ſowing tares where good ſeede was ſowne, and that in the Lords field.* 2. *Gods juſt permiſſion of ſo many ſchiſmes as* tares *riſing with the graine; and therein revenging the contempt and diſobedience of his word, he hath ſent ſtrong deluſions, that many ſhould* believe lies, who received not the truth in the love of it. 3. *The levity, wantonnes, and inſtability of unſetled Goſpellers, that are in every new*

Nemo miretur aut conſternetur cum tam inſolitos, & ab omni ratione alienos errores cernas: Calv.

2 Theſ: 2.

faſhion of opinion, with every new man that hath the tricke of molding novell conceits againſt received truthes; that if thirty new-minted fanſies ſhould riſe up in their age, they were like enough to be of thirty religions, and of every laſt praiſe God, that the truth was never truly preached till now. 4. Let us excite our ſelves to the love of truth, to the hatred of errour, and to the fencing of our ſelves againſt ſeducers; importuning in ſerious invocation the God of truth, not to puniſh our wantonneſſe in profeſſion, with taking the word of truth utterly from us: *and thus ſhall we temper poyſon to a remedy, and turne that to an help which the enemy intends for our hurt. For the ſetling of mine owne people (ſome of them looking that way) I delivered lately ſome grounds, both to enforce the rule of the Law upon the regenerate, as alſo to refute the*

Quod hoſtis machinatur in perniciem, convertit Deus in adiutorium: Aug: Epiſt: ad Sextum 105.

the contrary errour of our new audacious Antinomists, and Libertines, and Familists, who as the olde Manichees *and* Marcionists, *abolish the* whole Law, *and that* wholly.

One preacheth, that the whole Law since Christs death is wholly abrogated, and abolished. *Another, that* the whole Law was fulfilled by Christ 1600 yeares agoe, and we have nothing to doe with that. *Another, that to* teach obedience to the Law of God, is to teach popery, and to leade men into a dead faith. *Another, that* to doe any thing because God commands us, or to forbeare any thing because God forbids us, is a signe of a morall man, and of a dead and unsound Christian. *And upon these hollow and deceitfull grounds doe these masters of errour bottome a number other ridiculous conceits, which yet they deliver as*

oracles, and anathematize whosoever shall not so receive them. *As* 1. *That the Law being abolished to the justified,* God can see no sinne in them; *for hee can see no Law transgressed.* 2. That the regenerate cannot sinne; *for where is no Law, is no transgression: according to that Luciferian principle rife among them,* Be in Christ, and sinne if thou canst. 3. *That being in Christ, they are* Christed with Christ, *as pure as Christ, as perfect as Christ, as farre beyond the Law as Christ himselfe: the right brood and spawne of the olde* Catharists *and* Puritans. 4. *That the Law is not to bee taught in the Church, and they are legall Preachers that doe so, and preach not Christ.* 5. *They hence disclaime all obedience to the Law, and raile at the precepts and practise of sanctification, as good for nothing, but to carry men to hell; and cry out*

on

on the Miniſters as Popiſh, and as having Monks in their bellies, *who ſet men on working, and doing, and walking holily. 6. They renounce and reject all humility, confeſſion and ſorrow for ſinne, they ſcorne faſting and prayer, as the ſeeking not of God, but of our ſelves. One ſaith, that* neither our omiſſions, nor commiſſions ſhould grieve us: *and another*, Neither doe my good deedes rejoyce mee, nor my bad deedes grieve mee. *They deride and flout the exerciſe of repentance and mortification, and upbraid ſuch as walke humbly before God. What ſay they?* Will you repent all your dayes? *and*, You cannot ſinne, but you muſt repent an whole fortnight after. *Nay they are ſet upon ſo merry a pin, as they can thinke of their former ſinnes with merriment.* I am glad of my ſinne (*ſaith one*) becauſe it hath drawne me to Chriſt: *and*

and why doest thou not mourne that by those sinnes thou hast pierced Christ? 7. They reject the Saboth as Iewish wholly abrogated with all other commandements; as one of them professed, that were it not for offence of men, he would labour in his calling on that day as well as any other.

These with many other consequents of the same stampe, all tending to loose the conscience from all awe of God, from all care of duty, from all feare of sinne, and judgement to come, (though they walke in all licentiousnesse, and prodigious courses) are such as a right bred Christian cannot but tremble at; and were there but a few droppes of modest blood in their veines, the Masters of such lewd and libertine opinions could not but blush at: who cannot answer before God (without a sea of teares of timely repentance) the misleading of simple

men

men (and women especially) into such desperate wayes.

My intention being onely to propound the grounds of naked truth, (which as a right line is the rule of it selfe, and of that which is crooked) and that to my owne, in my owne plaine and ordinary manner; it was farre from my thought to make my labour more publicke, till partly the scorne and insolency of these schismaticall spirits on the one hand, and partly the importunity of many godly both Ministers and private persons thrust mee into a second survey, and review of what I had delivered. They said they knew some drawne off their opinions by hearing the doctrine preached; and doubted not but if it were made more publicke, it would be much more usefull to the Church, especially seeing these seducers creepe into such corners of the Citty and Country, where are weakest meanes

meanes of reſiſtance, whoſe ſtrongeſt hopes and holdes lie in the ignorance and too credulous ſimplicity of their proſelites. I made many objections to my ſelf, ſome to them: I knew this argument ſoundly and judicially handled already by others; that it might more profitably and ſufficiently be undertaken by ſome other better furniſhed with gifts and leiſure: how little I could expect the ſatisfaction of others in an argument of this moment, who in the throng of buſineſſe, and burden of many weekly exerciſes, could ſcarce gaine thoughts or time to ſatisfie my ſelfe: How unſafe to thruſt into a publicke quarrell: how importune and lawles *the adverſaries, who holde not themſelves countable to God, for any wrong they doe unto man. But yet perſuaded to deny my ſelfe for the ſervice of God and his Church, and that the ſeaſonableneſſe of the*

the treatise might adde an advantage unto it, and that it might be some stay to the teachable untill a more elaborate, and compleate worke might by some other be prepared: I yeelded unto the publication of that little which I had done; animating my selfe with the same arguments that wise and prudent Generalls use to encourage and hearten their souldiers withall, when they are to joyne issue with the approaching enemy: and they be foure. 1. *The goodnesse and* justice of the cause, *which is just, and honourable; for we take part with God, and fight his battell in the quarrell of his most righteous Law.* 2. *The* victory is easie and certaine, *unlesse God and his Law can be conquered: and who ever rose up against God and prospered?* 3. The quality of the adversaries *must adde courage unto us, Christians in name, but siding, and sorting with*

with the damnable heretickes of ancient times: of whom I will not ſpeake what they are worthy to heare, but what I may with judgement write, and whom the ſequell diſcourſe will ſhew to be of proud, furious, and audacious ſpirits. 4. The aſſurance of divine aſſiſtance: *for are the adverſaries ſuch? certainly then is their ſtrength gone: God's ſpirit is gone from them, for he* teacheth the humble, *and ſendeth the proud empty away. They pretend the* ſpirit, *and outboaſt all men, that they are taught, and led, and moved by the* ſpirit, *and are paſt all motives and perſuaſions of man or meanes: but God's ſpirit is a ſoft, ſober, calme and quiet ſpirit, both in Chriſt the head, and in all his members: and that furious, factious, railing and quarrelſome ſpirit of theirs, is that uncleane ſpirit of Satan, uſually breathed into hetickes and enemies of the truth, and of the ſpirit of truth: by whoſe*

Deus ecce furentibus obſtat.

whose onely assistance wee shall shape them (not as they say in scorne, a garment after our owne fashion) but such an answer out of the Scriptures, as shall not hide their nakednesse, but uncover their ignorance, emptinesse and folly, and vindicate the holy Law of God from their schismaticall cavills, and hereticall contempt. And why not? For doe we exclaime against the Papists for blotting out the second commandement, as sacrilegious persons? and against the Anabaptists for denying the fifth? and shall we be silent at these sectaries, whose blindnesse hath made them bolde to blot out all the ten at once? which although they were writen with Gods owne finger, and that in tables of stone, yet these mad men presume their nailes so steeled, as that they can scratch them out all at once, and yet God see no sin in them. I shall speake unto them all along the

Trea-

Treatiſe ; and now will onely deſire of them, or rather of God for them theſe two things: Firſt, *that my reproofe may be a medicine unto them ; at leaſt if it be conceived a wound, yet not of an enemy , but of one that out of love deſireth to leave them a teſtimony of faithfulneſſe: and the other is, that the Lord would worke in them a timely change both of opinion & practiſe; ſo as they may no longer* turne the grace of God into wantonneſſe *and liberty, but get out of this ſnare of the Divel, wherein they are held to doe his will, & who in every thing oppoſeth, and reſiſteth the righteous will of God revealed.*

Optimus portus pœnitentiæ mutatio conſilii: Cic: Philip:

But to you that are deſirous to walke in the olde and good way , and are not yet infected with this ſpreading gangrene of licentiouſneſſe, I ſhall be bolde to give ſome adviſe for prevention. As 1. *To looke carefully to your preci-*

precious ſoules, which Satan many wayes beleaguereth: let not pretences of faith in Chriſt looſe you from duty towards God; catch not at eaſe, or prepoſterous and overtimely comforts, wherein the impoſtour hath you at advantage. 2. *Looke well to your eſtates, and outward meanes, leſt theſe impoſtours make a prey, and advantage on you, as they have done on ſome already, who have confeſſed that theſe pedlars have baſely inveagled from them even to the very cuſhions of their windowes: for the Apoſtle obſerved not in vain, that* through covetouſneſſe they make merchandiſe of unwary ſoules. 3. *Suſpect ſuch men as come with a ſtrange language, and unwonted phraſes and manner of ſpeaking: for errour is a fruitfull mother, yet is ſhe aſhamed of her brood, and is willing to cover and apparell them with philoſophicall and metaphyſicall phraſes;*

Etiam loquendum cum Eccleſia recte ſentiente: Cyprian:

Sublime et tumidum dicendi genus; peregrino quodam idiomate loquuntur, ut qui ipsos audiunt prima facie stupefiant. Calv: adverſ: Libert: c: 2.

Quemadmodum circulatores, aliiq; *errones*, &c peculiari ſermonis genere utuntur. Vide cap: 7 eiuſdem libri.

2 Cor: 4. 2

ſes; and ſo theſe men are willing we ſhould ſeek out the brats of their owne braine, in the buſhes and thickets of intricate diſcourſes, and in the meanders and laborinths of uncouth language, wherein they deſire to be admired, *rather than* underſtood: *not unlike their predeceſſours in* Calvins *time, of whom hee ſaith, that they were like* Gipſees, *that had gotten a cheating, and canting language proper to themſelves; and this is one of the firſt principles of their conſening trade. Surely the Miniſtery of Chriſt, and his Apoſtles, and of all godly teachers, is to* caſt off all cloakes of ſhame, and to walke not in craftineſſe, neither to handle the word of God deceitfully; but in declaration of the truth, to approve themſelves to every mans conſcience in the ſight of God. *Theſe cleane contrary ſtudie how to involve things in dark-*

darkneſſe, and to obſcure and extinguiſh (if they could) the light, and deviſe to ſpeake as in the riddles and oracles of old, in ambiguous, and new-minted phraſes of their owne; as if the phraſe and expreſſions of the Scriptures were onely to be rejected in opening of the myſteries of Scriptures. But leaving theſe bolde impoſtours to ſet the holy Ghoſt to ſchoole to teach him to ſpeake, wee acknowledge wee have not onely a rule of doctrine *preſcribed us in the Scriptures, but alſo a rule of ſpeaking, unto which we muſt frame our ſelves; and utter wholeſome doctrine, in* wholeſome words, *and* words of underſtanding: *and all other lofty, arrogant, and ſubtle manner of ſpeaking, ſo as that which is* uttered *cannot be well* underſtood, *the Apoſtle rejects it as* an idle beating of the ayre. 4. *Nouriſh the grace of humility, for God* teacheth the humble:

Non eſt humano aut ſeculi ſenſu in Dei rebus loquendū. Hilar. lib. 8 de Trinit.

Sequamur *loquendi regulam* quam tradit Scriptura, neque extra illos fines evagemur. Calv. cap: 7.

1 Cor: 14. 9

humble: *beware of curiosity and affectation of novelties; be wise to sobriety, and thinke it an high wisedome to be established in ancient and received truthes. The fickleneſſe of hearers, and unſetledneſſe in the grounds of holy truth, together with the wantonneſſe of opinions, have opened a wide doore to impoſtours: and while for want of judgement men are ready with* Salomons foole to beleeve every thing, *all the labour and diligence of able and godly Miniſters is too weake, to keepe multitudes from running after the Miniſters of Satan, furniſhed with all arts to deceive, and to cheate them of the truth which is* according to godlineſſe. *Againſt whom while I endeavour to eſtabliſh others, I may ſeeme to forget my ſelfe, and that I muſt incurre many cenſures and contempts from this lawleſſe generation of men; but my labour is with the Lord,*

and

and my reward is my conſcience of well-doing: I ſhall contemne their contempt, love their perſons, hate their errours, and ſtudie while I am, to be as ſerviceable to the Church, and the faith once given to the Saints, as I can.

(***)

CHAP. I.

Containing the ground of the following diſcourſe and diſpute, out of Rom. 6. 14. For ye are not under the Law.

IN the words of the Apoſtle are to be enquired, 1. What is meant by the *Law:* namely, The Morall Law in the ten Commandements, containing our whole duty to God, and to our neighbour. 2. What it is to be *under the Law*: namely, not under the rule and obedience of

the Law, for our Apoſtle looſeth no Chriſtian from that; but Chriſtians are not under the raigne of the Law, by the raigne of which, ſinne raigneth unto death. This being the Apoſtles reaſon, that the raigne of the Law, puts them under the reign of ſin. 3. Who are theſe that are not under the Law? *Yee:* that is, beleevers, juſtified and ſanctified perſons, that are *dead to ſinne, and alive unto God in Ieſus Chriſt our Lord*, verſe 11. and onely theſe, ſeeing the naturall man is yet in his ſinnes, and under the whole power of the Law in the rigour and extremity of it. *Rom.* 7. 6. *We are delivered from the Law, being dead unto it wherein we were holden.* But who are theſe? thoſe that *ſerve in newneſſe of ſpirit, not in oldneſſe of letter*; that is, which now ſerve God in a new ſpirituall manner, excited and wrought by the

the ſpirit; and not according to the olde corruption of our nature before grace, nor according to the externall letter of the law, which onely breedeth externall actions. And that it is the priviledge of beleevers appeareth by theſe reaſons.

It is the priviledge of beleevers, not to be under the Law.
4 Reaſons.

1. Becauſe Chriſt was *made under the Law, to redeeme thoſe that were under the Law, that we might receive the adoption of ſonnes, Galat.* 4. 4. The reaſon is good; Chriſt was under the Law, therefore Chriſtians beleeving are not under it; and, Chriſtians are redeemed from being under the Law, and therfore are no longer under it.

2. *As many as are under the Law, are under the curſe.* But it is the priviledge of beleevers, not to be under the curſe; for *they that are of the faith of Abraham, are bleſſed with faithfull Abraham.* Therefore they are not under the Law.

Gal. 3 10.

3. It is the priviledge of beleevers, to receive the ſpirit of Chriſt. *Rom.* 8. 14. *As many as are Chriſts, are led by the ſpirit of Chriſt:* and therfore they are not under the Law. *Gal.* 5. 18. *If yee be led by the ſpirit, yee are not under the law.*

4. It is the priviledge of beleevers to have eternall life, and the inheritance, by promiſe, and not by the tenour of the Law; and therefore all they, and only they are free from being under the Law. *Gal.* 3. 18. *If the inheritance be by the Law, it is no more by promiſe. But God gave it to Abraham by the promiſe.* Were beleevers under the Law, they ſhould have the inheritance by the Law: but they have it not by the Law, but by promiſe; and therefore are not under the Law. For the Law and the promiſe in the cauſe of righteouſneſſe, and life, will not be

be agreed, no more than light and darkneſſe, fire and water, whoſe natures are moſt abhorring.

Queſt. But what or wherein is this priviledge of not being under the Law?

Anſw. This priviledge will appeare the clearer, if we conſider the danger of being under the Law, in foure things. Firſt, in that the Law wrappeth every ſinner in the curſe of God, both in this life, as alſo in the life to come; ſo as hee is no where ſecure, but lyeth naked to the curſe meeting him at every corner. The Law is a thunderbolt to blaſt him in his perſon, in his eſtate, in his name, in his goods, in his calling, in his comforts, in all his enterpriſes, and occaſions; the ſentence is paſſed upon him, and where ever he is, hee is in the way to execution. It would daunt, and aſtoniſh the hardieſt, and ſto-

The danger of being under the Law, in 4 things

nieſt heart, to heare the ſentence of death pronounced upon it for violating the law of his Prince and Country. It would marre all his merriments to conceive hee were preſently to ſuffer but a temporall death for offending the law of man. And it would much more ſpoyle the pleaſure of ſin, if the ſinner could with an hearing eare, heare the ſentence of eternall death denounced by the Law, againſt ſoule and body, for violating the righteous Law of the eternall God. If an houſe were ready to fall upon a mans head, how would hee beſtirre himſelfe, and 'winde every way to hye himſelfe out of the danger. But the burden of the Law is more intollerable than the weight of all the ſands, and mountaines in the world; and this oppreſſing weight is ready to fall on the head of every ſinner: which how

how ſhould it amaze, and affright them, and make them reſtleſſe, till they bee gotten without the reach of the danger.

2. The Law in the raigne of it ſhuts up heaven, (which receives no trangreſſour) and ſetteth the gate of hell wide open upon the ſinner; and not onely caſteth him into hell hereafter, but bringeth an hell into his conſcience before hell; that if his heart be not dead within him as *Nabals*, it is reſtleſſe as the raging ſea, tormenting him for the preſent with helliſh feares, dreadfull horrours, and ſelfe-accuſing; the biting and gnawing of which worme is the very entrance into hell, and a beginning of the eternall torments of it: for the avoiding whereof many wicked men have choſen death, and haſtned their owne execution, as farre more ſufferable and eaſie.

3. The Law in the raigne of it, thrusts the sinner under the power of the Divell, as a condemned malefactour into the hand of the executioner, to be ruled at his will. Now must hee blinde his eyes, and as it were by an handkerchiefe over his eyes, hee must pinion him, and binde him hand and foote, and by effectuall delusions prepare him to his death. And what is more just, than that he who will not be led by the spirit of God, shouid be given up to be ruled by the Divell.

4. The Law in the raigne of it, addeth a sting, and sharpneth the point of all afflictions, which by it become the beginning of hell, and properly curses; retaining their naturall acrimony and poyson; and are as the red sea, even a well, and a devouring gulfe to drowne the Egyptians, which same sea is a wall and paved way to save the

the Iſraelites. It armeth all Gods creatures againſt the ſinner, who are ready in their ſeverall rankes to revenge their Lords quarrell, till he enter into that new covenant; of which ſee *Hoſea* 2. 18. It is the Law that makes death a doore to hell, and a downefall to eternall perdition: the Law is mercileſſe, and knoweth no other condition, but *doe* or *die*: ſo as if a man dye under the Law, there is no expectation but of death without mercy.

Queſt. 2. But how may a man get from under this dangerous eſtate?

How a man may get from under this dangerous ſtate.

Anſw. By the attaining and exerciſe of three ſaving graces. First, *Faith* in the Son of God; which 1 apprehendeth Chriſts righteouſneſſe for the fulfilling of the Law. 2. *Faith* eſtabliſheth the Law; both becauſe it attaineth in Chriſt *Remiſſion* of ſinnes, and ſo remiſſion of the

rigour of the Law, as alſo an *Imputation* of that full righteouſneſſe which the Law requireth. 3. *Faith* is the Law of Chriſt, by obedience of which Law every beleever muſt live, and is anſwerable to the obedience of the whole Law.

Habak. 2.4

The ſecond grace is *Repentance*, and timely turning unto God; this helpeth a man from under this danger. 1. In that it flyeth from the dreadfull ſentence of the Law, and knocketh at the gate of mercy; it ſeeks and ſues for pardon, and will not give over, till it have got a gracious anſwer, that all the ſins are remitted. 2. In that it wipes off all old ſcores, repealeth all the actions of the Law, getteth all ſinnes caſt into the bottome of the ſea, never to be remembred any more: nay it getteth not only ſinnes buried, but even the law it ſelfe is after a ſort buried to the pe-

nitent perſon: as *Moſes* body, and is unknowne where it was laid.

The third grace is new and *inchoate obedience* to the Law, which is a kinde of fulfilling it. For 1. It is a worke of the ſpirit in the regenerate, who hath written the law in their hearts, and made them of rebells and enemies to the Law, and the righteouſnes of it, lovers of the Law, and lovers of obedience. 2. It hath the promiſe of acceptance, and is accounted as full and compleat obedience to the Law: and themſelves now called perfect and undefiled in the way. God looketh not now on their obedience as theirs, but as on his owne worke in them, nor approveth the perſon for the work, but the work for the perſon.

Queſt. 3. How may we know a man gotten from under this danger of the Law?

Anſw.

Sixe notes of tryall, to know one gotten frō under the danger of the Law.

Anſw. By ſundry notes or markes. Firſt, by *ſubjection to the Goſpel* in the power of it; when a man contenteth not himſelfe with a title of faith, or a ſhew of profeſſion, or a forme of godlineſſe, or a name that he liveth; but groweth in the knowledge and obedience of the Goſpell: for would a man be ſaved, and obey neither the Law nor Goſpell? No, no, the Apoſtle concludeth him under the whole power of the Law, that *knoweth not, nor obeyeth the Goſpel of Chriſt*, 2 *Theſ:* 1. 8.

Epheſ. 2. 10

2. By *thankefull walking worthy of the Goſpel*: this man knoweth that all the regenerate are *Gods workmanſhip*; and that the end of all our freedome from ſinne, is the free and cheerefull praiſe of God: and therefore he cannot but be thankfull to Chriſt his deliverer from under ſo hard and cruell

cruell a Maſter as the Law, which did nothing but accuſe, accurſe, terrify and condemne him: now will he highly prize his freedome, and glory in his happy liberty: now will he live to Chriſt, and for Chriſt; and aſcribe all his happineſſe unto him, as doth the Apoſtle for that happy victory over ſinne and the Law, 1 *Cor:* 15. *laſt:* and *Rom:* 7. 24, 25.

3. There is now *peace of conſcience,* which formerly (if waking) did bite and ſting; but now excuſeth and acquitteth. I meane not here a ſenceleſſe or brawny conſcience, the iſſue of a dead conſcience; which like a dead man, lay him under a Church or mountaine, he is quiet, feeleth nothing, complaines of nothing: ſo lay the ſecure ſinner under the intolerable burden of innumerable ſinnes, his conſcience is quiet, and complaineth not. But this peace

peace followeth not from unfeelingneſſe, but from feeling ſin pardoned, from perceiving ſin ſubdued, and from diſcerning ſinne repented of, ſtriven againſt and conquered: for the ſpirit of grace is ever a ſpirit of mourning, and from that ſowing in teares ariſeth the harveſt of joy.

4. Hee that is got from under the Law is now a Law to himſelfe, that is, he willingly ſubmitteth himſelfe to the rule and obedience of the Law: the way to eſcape the yoake and coaction of the Law is to become a free and cheerfull obſerver of the Law. Which ſtandeth in three things. 1. In a care to doe the duties which the Law requireth, and in ſuch manner as the Law doth require, ſo neare as we can, *Pſal: 119.6. Rom: 7.22.* 2. In huhumility and griefe that we are ſo ſhort of the Law in our beſt duties;

duties; that when wee have done all we can, we are ſo unprofitable, and that even all our righteouſneſſe is as a ſtained clout. 3. And all this out of love of God, and of obedience, not for feare of hell or judgement: whence Gods people are called *a willing people*. *Pſal:* 110. 4.

This muſt every beleever aime at; for hee that willingly liveth in the breach of the Law is certainly under the curſe of it.

5. A man gotten from under the Law, giveth up himſelfe to the leading of the ſpirit: *Gal:* 5. 18. *If yee be led by the ſpirit, yee are not under the Law.* Now to be led by the ſpirit is, 1. To ſuffer the ſpirit of God to guide the minde, with knowledge, for he being the ſpirit of illumination, his office is to lead the Saints into all truth. 2. To allow him to carry

carry and order the heart, will, and affections with cheerfulneſſe, and conſtancy in all good duties, whence hee is called a free ſpirit, not onely becauſe he worketh in himſelfe freely, and as the wind bloweth where he will; but from his powerfull effect in the Saints, who by his ſtrong and mighty gales are caried ſtrongly in their motions of grace and obedience. This finde and challendge thy freedome from under the Law. But if the ſpirit that rules in the world guide the courſe, or Satan carrie a man into the foule luſts of uncleanneſſe, worldlineſſe, voluptuouſneſſe, malice, or the like, as the ſwine into the lake; this man is under the whole curſe and raigne of the Law, becauſe he is under the power and reigne of his ſinne.

6. There is joy and thankfulneſſe for others freedome as for

for a mans owne: he that is truly converted is unfeignedly glad for the worke of Gods grace in others, *Rom.6.17. God be thanked that yee have beene the ſervants of ſinne, but now ye have obeyed the forme of doctrine, &c. Eph.1.5. Phil.1.5.* A godly Paſtour with *Paul* wiſheth all as himſelfe, except his bonds. A godly parent will *rejoyce to ſee his children to walk in the truth.* A father or huſband cannot content himſelfe with his owne ſafety from a deadly danger, and ſee his wife and children left in it ſtill. A godly Maſter as *Ioſhua* will have all his houſe ſerve the Lord with himſelfe, and will not endure in his family, a wicked ſervant, a vaſſall, and ſlave to the Divell, and ſinne; but will pull him out of the fire or water, or turne him out of doores: yea every ſinner converted himſelfe, wil ſtrengthen the

the brethren, as *Peter*, and *David*, *Pſal:* 51.13. By theſe notes may a man try and diſcerne whether he be yet under the Law or not.

CHAP. 2.

Explaining the Apoſtle, and ſhewing how farre the beleever is from under the Law.

HAving ſhewed that it is the priviledge of juſtified perſons not to be under the Law; we are now in the next place to limit this propoſition of the Apoſtle within his own bounds; which ancient bounds while our Libertines remove or break downe, they open a ſluce or floodgate unto all looſnes and licentiouſnes, both of opinion, and practiſe.

For the right underſtanding of

of our Apoſtles meaning, we muſt conſider the Law two wayes. *Firſt*, in the ſubſtance of it: or, *ſecondly*, in the circumſtances or appendices belonging unto it.

The ſubſtance of the Law ſtandeth in five things.

The ſubſtance of the Law in 5 things.

1. The Law in the ſubſtance of it, is an *eternall* doctrine, ſhewing what is good, what is evill, never changed, never aboliſhed, never abrogated, (no not by Chriſt) but is as a beame from an eternall Sunne; and the Sunne being eternall, how can the beame but be ſo alſo? and thus beleevers are ſtill under the teaching of it; without which no man can know what God is, nor what is his worſhip, nor what is the manner of his worſhipp, nor what duties wee are to performe, nor how to performe them, either to himſelfe, or to our brethren.

Pſal. 119. 89.

2. The

2. The law in the ſubſtance of it, is a revealer of ſinne. *Rom.* 3.19. *By the Law commeth the knowledge of ſinne*; and every ſinner, yea even beleevers are ſtill under the rebuke of it, ſo long as in many things they offend all, and ſtand in need of the Law, both to worke them to humility and repentance after new ſinnes committed, to worke them to a feare and reverent awe of God, and to drive them out of themſelves unto Chriſt, for recovery out of their daily infirmities; for were there no law, there were no tranſgreſſion, nor diſcovery of it, *Rom.* 4.15.

3. The Law in the ſubſtance of it is a rule of good life, and as the Goſpell teacheth *how to beleeve*, ſo the Law teacheth *how to live*: the Law is as the touchſtone to try what is gold in us, and what is droſſe; it is as the line and plummet to ſhew

ſhew what is ſtraight, and what is crooked: and thus is under the direction of it both for matter and manner of all actions which pleaſe or diſpleaſe God. For as the Law civill is the rule of civill life, ſo Gods Law is the rule of godly life: and as a good workman that is Maſter of his trade, will have his rule ever at his back, or in his hand, to meaſure every peece of his worke, that it may ſtand levell and ſquare; ſo even the beleever hath as continuall need of the rule of the Law, which (the Apoſtle ſaith) is *profitable for doctrine, correction, reproofe and inſtitution even of the man of God*, 2 Tim. 3. 17.

4. The Law in the ſubſtance is the expreſſe idea or repreſentation of the Law of nature written in our hearts in the time and ſtate of innocency, and the naturall principles of it cannot

not be quite extinct, or ſhaken out of the heart of the worſt man; for the very Heathens had it written in their hearts, *Rom.* 2.15. and much leſſe can it be ſhaken out of the beleever, in whom it is renewed and rewritten in their ſpirits by the finger of Gods ſpirit, *Ier.* 31.33. Nay the beleever cannot chuſe but be framed to a cheerefull and ſpirituall obedience of it, ſo long as the ſpirit performeth that office in them.

5. The Law in the ſubſtance of it, promiſeth a righteouſneſſe, and eternall life to all the performers of it: and no beleever expecteth another righteouſnes, nor another life, nor on any other condition, than the ſame in the Law; onely in another manner and meanes the ſame life muſt be attained, by our ful performãce of the law, though not in our ſelves, but in

in our ſurety; and by the ſame righteouſnes, not inherent in us, but imputed unto us. So as by this former conſideration we ſee that the *beleever is ſtill under the whole ſubſtance of the Law.*

The beleever is under the whole ſubſtance of the Law.

And now in the ſecond place ſeeing the juſtified perſon is ſo many wayes under the Law, how ſaith the Apoſtle that the beleevers are not under it? To reſolve which point, we muſt now conſider the circumſtances and appendices of the Law, which make it an heavie yoak, an intollerable, and inſupportable burden, in regard whereof the beleever is not under it. Theſe appendices of the Law are ſeaven.

Seven appendices of the Law, in none of which the beleever is under the Law.

Firſt, one conſequent of the Law is, that it yoaketh every man to a perſonall performance of it; for himſelfe muſt doe all things that are written in the Law, to live in them.

And

Rom. 8. 3. And this is now an *impoſſible obedience, becauſe of our fleſh.* But Chriſt having perfectly fulfilled the Law for the beleever, and becomming the end of the Law for righteouſneſſe to every one that beleeveth: in this regard they are not under this rigour of the Law, which knoweth no ſurety, no Mediatour, no imputed obedience, but in every mans owne perſon; and yet the Goſpell remitteth no part of the ſubſtance of the Law, which requireth perfect obebience: only it tendreth it in the perſon of the ſurety, and gets acceptance when perfect obedience is done *for* the perſon, though not *by* him.

τὸ ἀκριβοδίκαιον 2. Another appendix of the Law is, that this *rigorous* exaction of perſonall, and perfect obedience is urged upon paine of eternall death: for, *Curſed is every one that continueth not in*

in all things that are written in the booke of the Law, Deut.27. 26. and *Gal.* 3.10. Now the beleever is not under this co.-ſequent of the Law: for *Chriſt was made a curſe for us, and redeemed us from the curſe of the Law, Gal.*3.13. and by him being juſtified by faith, we eſcape this damnatory ſentence, *Rom.* 8.1. But it is one thing to be free from the curſe of the Law, another from the Law it ſelfe: and it is no good ſequell, We are free from this ſanction of the Law; therefore from the ſubſtance.

3. Another appendix of the Law is, that it urgeth and forceth it ſelfe upon the conſcience with feare and terrour; for as was the manner of the Lawes delivery at the firſt, ſo it ſtill thruſts it ſelfe upon the ſoul by coaction and conſtraint. Anthus the beleever is not und the Law; for the grace of Ch

In which regard it is called πνεῦμα δουλείας πνεῦμα

empteth him from the rigorous exaction of it, and frameth his heart to a willing, and cheerefull endeavour in obedience; for what the Law prescribes to be done, it helpeth in the doing of it: and as Christ himself became under the Law not forced or coacted, but freely; so is now the Christian.

But this being but an adjunct, shall we argue from removing an accident, to the remotion of the subject? or because we are not under the Law as a rigorous exactour, and terrible revenger, therefore we are not under it as a righteous commander, and holy conductour?

The 4 consequent of the Law is, that it acknowledgeth no justification or life, but by compleat obedience; no life or salvation must be expected by the Law, but by keeping it wholly and exactly. And thus it is an im-

τὸ ἀκριβοδίκαιον is ever obed- of ev- -d

impoſſible yoake ; for *by the workes of the Law no fleſh can be juſtified, Rom:* 3. 20. ſo as now the beleever is not under the Law for *juſtification,* unto whom Chriſt is made righteouſneſſe, and whoſe perfect obedience is imputed, *Rom:* 4.5. But it is no good argument, that becauſe the Law is *fulfilled* by Chriſt, it is therefore *aboliſhed* by Chriſt: ſurely every ſimple man can diſtinguiſh betweene *accompliſhing* and *aboliſhing* the Law : nor it will not follow, that becauſe the Law cannot *juſtifie*, therefore it cannot inſtruct, guide, or *edifie.*

The 5 conſequent is, that the Law is the vigour and ſtrength of ſinne ; that it arraignes, and condemneth the ſinner, and is the *miniſter of death*, 2 *Cor*:3.7. But *there is no condemnation to thoſe that are in Ieſus Chriſt, Rom:* 8.1. for that heavie ſen-

tence of the Law is transferred upon Christ himselfe, and carried off the beleever. But it will never hold weight or water in argument, that because a beleever is freed from the *damnatory* power of the Law, he is free therefore from the *mandatory* and directory power of it.

The 6 consequent or appendix of the Law is, that thereby sinne is excited and provoked by our owne corruption rebelling against the Law, *Rom*: 7. 11. which is not by the fault of the Law, which remaineth *holy, just, and good*, v. 12. but by our wicked nature, which is more violently carried to that which is forbidden; even as an untamed colt, the more it is hampered, the more mad and stirring it is. But the beleever is not thus under the incitation of the Law, who by grace is in great part freed from this

Quod non licet acrius urit.
Gens humana ruit in vetitum nefas.

this reluctation and reſiſtance, and by the ſame grace made tractable and willingly ſubject to the Law, which they diſcerne to be ſo concordant, and a very counterpaine of the holineſſe and juſtice of God himſelfe ; and thinke themſelves ſo farre from being looſed from the Law by the doctrine of grace, that they are faſter tyed to the obedience of it.

The 7 and laſt appendix of the Law, is to conſider it as the Law of *Moſes*, and in *Moſes* hand given to the Church of the *Iewes*; in which reſpect it had many circumſtantiall references to that people, and many acceſſories in the adminiſtration towards them; beſides ſome ſtrictneſſe, rigour, and terrour to that people under rudiments: In regard of which, beleevers in the new Teſtament are not under the Law as it was in *Moſes* hand; but ſun-

dry references and circumstances, as suppose, time, place, persons, tables, testament, manner, measure, terrour, rigour are altered, and changed in the Church since Christs death. But it will prove no good reason, that because an heire in minority is under tutours and rods, therefore he may being come to yeares live as he list, and become a lawlesse man: or that because the Law as given by *Moses* to the Church of the *Iewes* is in some *circumstances* altered, therefore it must be in the *whole substance* of it abolished and that *wholly*: or that because the Church of the olde Testament was under a strait Law, therefore the Church in the new Testament must be under none.

The summe of all is comprised in these three following conclusions:

1. That the regenerate are never

never *ſine Lege*, that is, without Law: of wicked men is ſaid, that they are *lawleſſe*, and deſcribed to be *diſobedient*, *ungodly*, ſinners, *unholy*, *prophane*, the genuine epithites, and right characters of our late Anomiſts and Antinomiſts; but the regenerate are no ſuch.

Regenerat are not without a Law. 1 Tim. 1, 8 ἀνόμοι.

2. That the regenerate are not (as our Text ſaith) *ſub Lege*, not *under* the Law: namely in reſpect, 1. of *Juſtification* by the Law: 2. of *Condemnation* by it: 3. of *Perſonall and perfect obedience*, which Ch. iſt in their ſtead hath undertaken, and performed: 4. of *Coaction* and conſtraint, from which the ſpirit of liberty hath freed thē in great part: 5. of the ſundry *acceſſories* of *Moſes* his adminiſtration to that people to whom it was delivered: in theſe regards, and ſome other they *are not under the Law*.

Nor under the Law in 5 reſpects.

3. That the regenerate may

But under, that is, within the compaſſe of the Law

be truly ſaid to be *in Lege*, that is, in, or under the Law, or within the compaſſe of the Law; in reſpect, 1. of the doctrine, rule and *inſtruction* of it: 2. of their *ſubjection* unto it, who frame their lives *ſecundum Legem*, according to the Law: 3. of the ſpirits *inſcription*, who writing it in their hearts keepes them within the compaſſe of it, and holdeth them in the reſpect and cheerfull obedience unto it. And thus we have cleared the meaning of the Apoſtle in this, and otherphraſes of the like ſound, *Ye are not under the Law.*

Chap. 3.

Proving beleevers under the rule and direction of the Morall Law.

NOw becauſe the ſonnes of Belial are come out, and tumultuouſly are riſen (as did the

the heathens) againſt the Lord, and his moſt righteous Law, ſaying, *Let us break theſe bonds, and caſt theſe cords from us*; for we are under the teaching of grace, and under the rule of the ſpirit, all *our worke is done to our hand, and we have nothing left for us to doe*, and therefore the Law to us is as the ſeven green cords on *Sampſons* armes, which he *brake off as a thred of tow when it toucheth the fire*, and our ſelves as looſe, and at liberty from it, as he was from them; for *the whole Law is aboliſhed to us wholly*. Therefore we are to prove againſt them, that true beleevers have both a true uſe of the Morall Law, and beſides their lively faith, wherin they have received the ſpirit, have need of the directions, and doctrines of the Morall Law, for the performance of the duties of it: and that by theſe reaſons.

Pſal. 2. 2, 3

Iudg. 16. 9

1 *Reaſon* All the ſame ſins are forbidden after faith as before.

If the ſame ſinnes be forbidden after faith as before, then is the Law in ſome force to beleevers. But the ſame ſinnes are forbidden them after faith as before. And therefore the Law is in ſome force to them.

Rom. 7. 7. The propoſition is cleare, becauſe the Law onely *diſcovereth and revealeth ſinne*, as the Goſpell doth the remedy. The aſſumption is alſo manifeſt, becauſe the Law is an eternall truth, and is never at agreement with any ſinne in whomſoever. Concupiſcence before faith is ſinne, and no leſſe ſinne after faith in the regenerate: *Davids* murder, and adultery were ſins after faith; and the ſame man that beleeved in God, committed adultery with *Bathſheba*.

Object. Theſe were foule ſins in themſelves, but not in him becauſe he was juſtified.

Anſw. Then *Nathan* was deceived

deceived in ſaying, *Thou art the man:* and *David*, when he ſaid, *I have ſinned.* Had *David* ſinne after faith? then was *David* under a Law for obedience: for every ſinne is the *tranſgreſſion of the Law*, and *where no Law is, can be no tranſgreſſion.* The like of *Peter* in the new Teſtament apparantly a beleever, for *Chriſt prayed that his faith ſhould not faile*; yet after that fell into thoſe foule ſinnes againſt the Law, raſh ſwearing, and falſe ſwearing, and curſing himſelfe; which were foule ſins in him, as well as in themſelves; why ſhould he elſe goe out, and weepe bitterly? *Peter*, as full of ſhifts as he was to ſave his skin, was to ſeeke in this ſhift, to turne off all his ſinne, and ſorrow at once, that being a beleever, and in the new Teſtament, the Law had nothing to doe with him.

1 Ioh. 3, 4.

This

This argument our Novatians and Fameliſts can by no other ſhift avoid, but by flying to a perfect purity in themſelves: for this is a dangerous, and deſperate principle of their Catechiſme rife in the mouths of their Novices, *Be in Chriſt, and ſinne if thou canſt*; and is very coherent with their other tenents: for were the Morall Law indeed wholly aboliſhed, why ſhould they not worſhip falſe Gods, ſweare, breake the Saboth, rebell, kill, whore, ſteale? what ſhould hinder them from rayling, and reviling all Miniſters and people, beſides their owne ſect, as in a dead faith, as onely morall men in ſtate of death? all this is no ſinne: aboliſh the Law, and thou maiſt ſay, *Sin if thou canſt.* But oh vaine men. Can *David* ſinne, and for his *ſinne his fleſh tremble with feare of Gods judgments*? Can *Peter* at the ſide of

The Saints are perfect not perfectiſts.

Pſal. 119. 120.

of Chriſt ſinne, and that after ſo many warnings of Chriſt himſelfe? Doth *Paul* know but in part, and after faith find a *law in his members rebelling againſt the law of his minde?* and that after grace received, *the good hee would doe, hee did not, and the evill hee would not doe, that did hee?* and are you in ſo high a forme beyond theſe worthies, that you cannot ſinne if you would? Ponder a little theſe places of Scripture, and if you be ſtill mad of your perfection, I will ſay of you as *Ierom* of your fellowes; You had more need of phyſick to purge your braines, than perſwaſion to informe your judgements. *Eccleſ:* 7.20. *There is not a juſt man on earth that doth good, and ſinneth not.* 1 *Kings* 8.46. *For there is no man that ſinneth not. Object.* No? *Hee that is borne of God ſinneth not. Anſw.* The Apoſtle ſaith not ſimply and

Rom.7.15. 19.23.

Hypocratis magis fomentis, quam monitis noſtris indigent.

and abſolutely that he hath no ſinne, or ſinneth not; but hee ſinneth not induſtriouſly, hee makes not a trade of ſinne, he ſinnes not as the wicked doe, nor ſinneth not in raigning ſin, nor ſinneth unto death, without returne and repentance, becauſe the ſeede of God abideth in him, and deſtroyeth in him the worke of the Divell. *Prov.* 20. 9. *Who can ſay, I am pure from ſinne?* Who? I can ſay ſo, and I can, ſaith every Libertine; my ſin may be ſought for, and cannot be found; and mine, ſaith another, is waſhed off, that it cannot be ſeene; and mine, ſaith a third, is as a bottle of inke diſperſed in the ſea, and not to be diſcerned. And indeed thus it is in the juſtified in reſpect of Gods account, and imputation; but while they ſpeak ſo magnifically of themſelves in reſpect of the preſence of ſinne, they onely blow up their

Non dicit non peccat, ſed non dat operam peccato. Beza.

Qui ambulant in viis Domini, non operantur peccatum, et tamen non ſunt ſine peccato. Auguſt. in Pſa. 118 conc. 2.

their bladder bigger, which all the while is ſwelled up but with ſtinking winde and emptineſſe. But they would have ſome places out of the new Teſtament, as men beyond the reach of the olde. And ſo they may. *Iam.* 3.2. *In many things we ſinne all: We all*; all Apoſtles, all Chriſtians; *ſin*, that is, tranſgreſſe the Law; *in many things*, by daily failings and errours: and therefore all we in the new Teſtament, ſince Chriſts death, though we be juſtified by faith, are under the rule and obedience of the Law; becauſe we ſin in many things. 1 *Ioh.* 1.8. *If we ſay we have no ſinne, we deceive our ſelves, and there is no truth in us. Wee:* Who? The Apoſtle ſpeaketh of carnall men, ſay ſome of the Libertines: as if the Apoſtle was a carnall man: but the former verſe expreſſeth who they be that *have ſinne*; thoſe that *walke*

Non peccare Dei iuſtitia eſt, hominis iuſtitia, indulgentia Dei. Bern. ſer. 23 in Cantic.

Nunc bene vivitur ſi ſine crimine; ſine peccato autem qui ſe vivere exiſtimat, nō id agit ut peccatum non habeat, ſed ut veniam non accipiat. Aug. Enchirid.

Hæc eſt regeneratorum perfectio, ſi ſe imperfectos eſſe agnoſcant. Auguſt.

walke in the light; thoſe that are in communion of Saints, and *have fellowſhip one with another*; and thoſe that are juſtified and ſanctified, whom *the blood of Ieſus Chriſt his Sonne hath cleanſed from all ſinne.*

2 *Reaſ.*

If the ſame duties be required of all after faith as before, and every conſcience bound to the performance; then the Law in the whole uſe is not aboliſhed to beleevers. But the firſt is true: and therefore the ſecond. The former appeares, becauſe where any duty is commanded, there the rule of that duty is implied: and this rule is the Morall Law, which bindeth all men to all duties of it both before and after Chriſt, being an eternall meaſure of all that is right or crooked.

The ſame duties are required after faith as before.

That it is a rule of duty before Chriſt, they deny not; and that it is a rule of duty ſince Chriſt,

Chriſt, I make it plaine thus.

1. Becauſe Chriſt himſelfe did confirme, expound, eſtabliſh and fortify the Law by his word and authority, which was the ſcope of his large Sermon upon the Mount, in *Mat.* 5. 6. and 7 chapters: which had it beene to be utterly aboliſhed, he would rather have declaimed bitterly againſt the Law as our Antinomiſts doe, & have rather commended the *Phariſes* for weakning it by their gloſſes; than have vindicated it, and reſtored to the full ſtrength and power of it.

Quod accuratius Chriſtus expoſuit, magis pertinere ad Chriſtianos creditur.

2. Our Lord not onely confirmes it in it ſelfe by his doctrine and life, but alſo in the conſcience of every Chriſtian. *Matth.* 5. 19. *He that breaketh the leaſt of theſe commandements, and teacheth men ſo to doe, ſhall be leaſt in the kingdome of heaven: but he that ſhall teach and obſerve them, ſhall be called*

called great in the kingdome of heaven: that is, ſhall be honoured, and counted a worthy member in the Church of God. No, ſaith the Libertine, we muſt not teach the Law in the Church; and thoſe that doe are legall Preachers, that lead men into a dead faith; we muſt doe nothing, becauſe God commands us: nay we not onely reverſe the leaſt of them, but all at once, and teach others ſo to doe. See now if fire be more contrary to water, or Chriſt to Belial; than Chriſt to theſe ſonnes of Belial, that will be under no yoke of the Law, no rule, no obedience.

3. The Apoſtles after Chriſt bring converted Chriſtians every where to the rule of the Law, and frequently alledge the Law to urge the duties of it: and therefore the Law ceaſeth not to be the rule in the new Teſtament; for if it had, they would

would not have preſſed exhortations by the Law. *Rom.* 12. 19. *Dearely beloved, avenge not your ſelves:* Why? *For it is written, Vengeance is mine.* *Rom.*13.8,9. preſſing the duty of love, the onely debt beſeeming a Chriſtian, he urgeth it by this argument; becauſe, *love is the fulfilling of the Law*; and repeateth all the commandements of the ſecond Table, not to repeale or reverſe any of them, but to confirme them as the rule ſtill, and comprehendeth them all in this, *Thou ſhalt love thy neighbour as thy ſelfe.* *Epheſ* 6.1. *Children obey your parents*; and preſſeth the duty from the Law; *for this is the firſt commandement with promiſe.* *Heb.*12.28. *Let us have grace to ſerve God acceptably, with reverence and feare.* Why? *For our God is even a conſuming fire.* Did not now the Apoſtles come as well with *a rod*, as with

1 Cor. 4. 21
2 Cor. 5. 11

with *the spirit of meekness?* did not they *perswade men, as knowing the terrour of the Lord?* did not they call mens eyes, not onely to *behold the goodnesse of God*, but also to *behold his severity? Rom.* 11. 22. Dare now an audacious Libertine step out and tell the Apostles (as they tell us) that they were legall Preachers, that they taught men popery and justification by workes; and that they made men onely morall Christians, because they held the Law before them as the rule of all duties both of piety and charity?

3 Reas: Christ cam not to aboliſh the Law, and therefore it is not aboliſhed.

If Christ came not to aboliſh the Law, but to fulfill it, then the Law is not aboliſhed: for either Christ aboliſhed it, or none; and either by his comming, or not at all. But Christ chargeth us, not to thinke that hee came to aboliſh

liſh it, *Matth.* 5. 17. For what is it to deſtroy the Law, but to take from it that vertue and power whereby it is a Law, and to make it of none effect. And that Chriſt came not to deſtroy the Law is manifeſt: becauſe 1. It is his owne Law, *which muſt endure for ever in heaven*, *Pſal.* 119. 2. Becauſe it is *holy, juſt*, and *ſpirituall*, *Rom.* 7. 13. Which words imply, 1. That there is in it a ſupernaturall, divine, and unperiſhing vertue, reſembling God himſelfe, who ſhall as eaſily be deſtroyed as his Law. 2. That it ſerveth to be a divine direction of all men in all holy, juſt and ſpirituall duties. 3. That it is an holy inſtrument of the ſpirit, by which he leadeth out the faithfull into the practiſe of thoſe duties. 4. That whoſoever have the ſpirit ſent to dwell, and rule, and to write the Law in their

Chriſt came not to deſtroy the Law, why?

their hearts; they cannot detract from the Law; but the more ſpirituall themſelves are, the more doe they diſcerne the ſpirituall power of it, and frame to the ſpirituall obſervance of it: ſo did the Apoſtle in this place; ſo *David*, *Pſal.* 19.7,8. and 119.39.

But to fulfil it, how?

Nay Chriſt came to *fulfill it*, in himſelfe, and in his members. 1. By preaching, illuſtrating, and inforcing the Law, by vindicating it from falſe gloſſes, and reſtoring to the full and firſt ſtrength of it; by all which he ſheweth it to bee immutable and eternall. 2. By plenary and full ſatisfaction of it, and by his perfect, and perſonall obedience, both active and paſſive; ſo as he fulfilled all the righteouſneſſe of it; and left not one iota of it unfulfilled. 3. By donation of his ſpirit, writing the Law in the hearts of the elect, and inciting

citing them to new and cheerfull obedience of it; for to this end the Saints receive the law of the ſpirit of life, that they may not walke after the fleſh any more, but after the ſpirit, Rom. 8. 2.

4 *Reaſ.* Nor the Apoſtles aboliſhed the Law.

If the Apoſtles after Chriſt did not abrogate the Law, but eſtabliſh it; then it is not aboliſhed to beleevers in the new Teſtament. But they by the doctrine of faith did not. *Rom.* 3.31. *Doe we abrogate the Law by faith? God forbid; nay wee eſtabliſh it.* Where the Apoſtle cryes downe that groſſe conceit of the contrariety of the Law and Goſpell, ſo as one of them muſt needs devoure the other, as *Moſes* rod did the rods of the inchanters. True it is they are a diſtinct and divers doctrine; but in God and his word is no contrariety. And true it is the Law and Goſpell will never ſtand together in the juſtifi-

Lex et fides mutuo ſe iuvant, mutuo ſibi dant manus. P. Mart.

juſtification of a ſinner before God, yet they friendly concur and agree in Chriſtian converſation, wherein they are inſeperable, as alſo they are in Chriſtian inſtitution: yea here they helpe one another, as one hand doth another. Whēce the holy Apoſtles who knew that the Goſpell was not properly and ſubſtantially the Law; yet uſually in the publication of the Goſpell confirme the authority of the Law. See ſome inſtances. *Rom.* 1. 18. *The Goſpel is the power of God to ſalvation*: and by it not onely the *righteouſnes of God is revealed from faith to faith*, but the *wrath of God is revealed from heaven againſt all ungodlines*: not that the Goſpell is a *miniſtery of wrath*, but a witneſſe that wrath hangs over the heads of wicked men rejecting the Goſpell. *Rom.* 2. 16. *Chriſt ſhall judge the ſecrets of men according to my Goſpell:*

But confirme the authority of it,

that

that is, according to the witneſſe of the Goſpell preached by me. 1 *Iohn* 2. 1. *Brethren, I write theſe things to you that you ſinne not*: and what did he write elſe but the ſweet tidings of the Goſpell, that if any *confeſſe his ſinnes, God is faithfull and juſt to forgive them*; and that *if any ſinne, wee have an advocate with the Father, &c?* For as no man can teach any duty of the Law, but therin calls to faith: for call to the love of God, the ſubſtance of the firſt Table; muſt not he be firſt beleeved, and then loved? or to prayer; how can they call on him on whom they have not beleeved? and ſo in the reſt: ſo neither can a man preach faith without ſome reference to the Law; for can a man beleeve a remedy without knowledge, & ſearch of the wound? nay it is the Law that fits us to prize Chriſt a phyſitian, or

1 Ioh. 1. 9.

elſe would we never meddle with him, no more than he would ſeeke out for a garment that hath no ſence of his ſhame or nakedneſſe. What if the Law know not, nor command one to die, or ſatiſfie for another; yet it doth not denie, or exclude, or hinder the mercy of God revealed in the Goſpell, but maketh way unto it. The Apoſtles therefore did not abrogate the Law by faith; nay (ſaith our Apoſtle) *we eſtabliſh it*. From whence the argument will riſe ſtronger: *If the Apoſtles did ſtabliſh the Law by the doctrine of faith, then is not the Law aboliſhed to beleevers in the new Teſtament.* But they did eſtabliſh the Law by faith.

Queſt. How doth faith ſtabliſh the Law?

Anſw. 1. In ſhewing that all the menaces and curſes of it are not in vaine, but all fulfilled in Chriſt, who was laid under

under them all to free us from them.

2. It fulfils the Law, becauſe it bringeth before God the perfect fulfilling of the Law for juſtification; though not in our ſelves, yet in our ſurety, in whom wee have perfectly fulfilled it, and ſhall live by it; the Law muſt be abſolutely fulfilled by us in our ſurety, or we cannot live.

3. It ſtabliſheth the Law, becauſe *faith worketh by love:* which love is the fulfilling of the Law: ſo as by faith being juſtified, as we are in a ſtronger obligation to the duties of it, ſo we begin a new obedience to all the commandements, and there is no duty which a Chriſtian is not firmely obliged unto. Tell me (ſaith *Auguſtine*) what there is in all the ten commandements, what it is that a Chriſtian is not bound unto?

Dicatur mihi in decem præceptis quid non ſit a Chriſtiano obſervandum. Cont. Fauſt. lib. 3.

Fides impetrat gratiam qua Lex impletur.

Quia quæ in Lege dicta sunt facienda, per fidem ostenduntur facta. Ambros.

4. Because by faith we can pray, and by the prayer of faith obtaine the spirit of God, by whom we are supplied with needfull strength to obey the Law: so *August:* faith obtaines grace, by which the Law is fulfilled: and *Ambrose* saith, that faith stablisheth the Law, because faith shewes those duties to be done which the Law commandeth to be done. And thus have we strengthened our fourth argument, which hath proved that the Apostles of Christ abolished not the Law, but established it: and therefore it is not without use and force in the new Testament.

5 *Reas:* Every beleever is bound to strive to conformity with the Law.

In whomsoever must be a constant endeavour of conformity to the Law, to those the Law is not abolished. This is plaine, because where any thing is to be regulated, there the rule is necessary. But every beleever

beleever after converſion muſt ſtrive to a conformity with the Law, 1. in his *inner* man, 2. in his *outward* man, 3. in his *whole* man.

1. In his inner man

1. In his *inner* man, he muſt *delight in the Law of God, Rom.* 7.22. both *in his minde he muſt ſerve the Law of God*, verſe 25. and in his affections hee muſt *love the Law. Pſal.*119.97. *Oh how love I thy Law. Pſal.*1.1. *The bleſſed man delighteth in the Law of the Lord:* not onely in the knowledge of it (which an hypocrite may) but in the conformity of their hearts and affections with it; they carry friendly affections to the Law. Our Antinomiſts outboaſt all men in point of their juſtification. But *St. Ambroſe* his rule denieth them to be juſtified, becauſe they are not friends with the Law. And *Mr. Luther*, whom they challendge as their friend, and favourer,

Iuſtificati amici Legis efficiuntur. Ambr. in Rom. 8.

vourer, rangeth them among unjuſtified, and unregenerate men; of whom he ſaith, that they love the Law, as well as a murderer loveth the priſon, and ſo well love theſe the Law, and therefore by his cenſure rejected among the unregenerate.

Qui dicit ſe diligere Legem mentitur; tam enim amamus Legem, quam homicida carcerem.

2. In his outward man.

2. In his *outward* man, and action the juſtified man muſt teſtifie that the Law of God is *written in his heart*: ſo the Apoſtle, 1 *Ioh.* 2. 17. *He that fulfilleth the commandement abideth for ever.* What is this commandement, and what is it to fulfill it? The commandement is the ſame which he had delivered in the former part of the chapter, conſiſting of two branches. 1. To beleeve in the Sonne of God, as our onely ſatisfaction, our onely advocate, and the reconciliation for the ſinnes of the world, v. 1, . 2. That we embrace him as

as our unerring patterne of our lives, and walke as he walked, v. 6. *Queſt.* How did hee walke? *Anſw.* 1. In the generall obſervation of the whole Law. 2. In ſpeciall: In the perfect love of the brethren, v. 9. and in the contempt of the world. Now muſt Chriſt walk in the obedience of the commandements, and muſt not the Chriſtian? Yes, ſaith the Apoſtle, Every Chriſtian muſt *fulfill* the commandement.

Object. What will you teach juſtification by workes?

Anſw. No, we call not men to legall fulfilling of the commandement, but evangelicall: as 1. when the minde delighteth in the Law of God, as holy, juſt, and good. 2. When the heart hides it, to conforme unto it. 3. When the affection deſireth to fulfill it, rejoyceth when he can attaine to any obedience, and ſorroweth when

he faileth in it. 4. When in his actions he beginneth that obedience which ſhall end in perfect fulfilling: this the Goſpell accepteth, and accompteth a fulfilling of the commandement. Thus the Apoſtle, *Rom:* 8. 4. *The righteouſneſſe of the Law is fulfilled in us, which walke not after the fleſh, but after the ſpirit:* that is, Chriſt by his meritorious obedience to the death, hath not onely freed us beleevers from the *condemning* power of ſinne, but from the *commanding* power of it; and ſo renewed our nature, as that the Law of God ſhall be fulfilled in us: and that two wayes. 1. By application of his owne perfect fulfilling of it unto us; with whom we by faith being united unto him, whatſoever is his being the head, is ours alſo being members. 2. By our ſanctification it is fulfilled in us *inchoately*: that

that is, by obedience begun here, which at laſt ſhall be perfected, ſo as not the leaſt motion or deſire contrary to the Law ſhall be left in our nature. Thus is the righteouſneſſe of the Law fulfilled, not by us, but in us, even here below; and is our rule both in earth and in heaven.

3. In his whole man.

3. In his *whole man*, the beleever muſt grow up to the image of Chriſt, and to the conformity of his holineſſe, which is no other but the perfect image of God expreſſed in the Law. This growth in grace, and ſanctification, is called the *riſing up* to full holineſſe, as the Sunne riſeth up higher till perfect day. *Prov.* 4. 18. *The way of the juſt is as the light, which ſhineth more and more till perfect day.* But this cannot be done without the helpe of the Law, the onely rule by which, and the ſcope unto which it

muſt be directed. For 1. how ſhould a beleever free from ſin know himſelfe *in the ſervice of righteouſneſſe*, as *Rom.* 6.18. if he be under no command, or if his obedience be without rule or direction? 2. or how ſhould he diſcover his daily errours, to be humbled for them? how ſhould he *remember from whence he is fallen?* or be raiſed to *doe his firſt workes* (for all this muſt further his ſanctification) without the rule of the Law? 3. Or, how ſhould he ſee the imperfection, and uncleanneſſe that cleaveth to his beſt duties, whereby he is kept from proud Phariſaiſme, and the arrogant conceits of theſe libertine perfectiſts; but by this ſtraight, and unalterable rule of the Law? By all which reaſons it appeareth it that the Morall Law is not without force and uſe unto beleevers.

CHAP.

CHAP. 4.

Diſcovering the true grounds of oppoſing ſo cleare a doctrine.

WEE never reade of hereticke, but hee would challenge the ſacred Scriptures as the groũds of his hereſie, which indeede are the onely hammer of hereſie: and even ſo theſe ſpiders, who ſucke poyſon out of the ſweeteſt flowers, ſet a flouriſh and varniſh over their poyſonfull opinions with ſome Scriptures, either wreſted and writhen out of their owne ſence, or broken off from other Scriptures & thẽſelves; for they have the Scriptures, as *Aug:* ſaith, the *Donatiſts* had the Sacraments for *oſtentation* rather than for *ſalvation*. This vizard we ſhall put off in the 9 chapter, which ſhall

Niſi dum Scriptu a bone intelliguntur õ bene, & quod in ijs non bene intelligitur, etiam temere & audacter aſſeritur; Aug. expoſ. in Ioh. trac. 18.

Habent Scripturas ad ſpeciem, non ad ſalutem. De Baptiſ contra Donat. lib. 4.

ſhall vindicate the Scriptures fouly miſtaken and miſapplied by them, and reſtore them to their true ſence and ſtrength againſt themſelves; for no ſword is ſo fit to take off *Goliahs* head as his owne, and no weapons can be more keene againſt theſe, as thoſe which wee ſhall wreſt out of their owne hands. But in the meane time we will firſt lay open the true grounds of this unhappy ſchiſme, and the right riſe of theſe palpable errours. And theſe I obſerve to be three. 1. Groſſe ignorance: 2. ſwelling pride: 3. love of licentiouſneſſe, joyned with the hatred of holineſſe, as we ſhall diſcover in their order. As truth hath no enemy but falſhood, neither light any contrary but darkneſſe; ſo the cleare rayes and beames of ſaving knowledge, iſſuing from Chriſt the Sunne of righteouſneſſe,

The firſt maine ground of this ſchiſm Ignorance

neſſe, are darkned and obſcured in corrupt mindes by the clouds and miſts of ignorance, the common mother of miſtakes and errours: for what can a man in the darke doe other than miſſe his way, and marre his worke? And what hath made theſe audacious Libertines bold but blindnes? who while they buſie their heads in idle and fruitleſſe ſpeculations, and waſte their diſcourſes in idle and impertinent queſtions, are groſly ignorant in the very principles of Catechiſme, and farre to ſeeke in the very loweſt grounds of religion. I remember Mr. *Calvins* obſervation concerning the ſame ſectaries of his time: That whereas other hereſies were raiſed, and defended by men of learning, wit, education, and reading: this was ſet on foot, and maintained by ideots, rude, & illiterate men, that never learned their frenſie

Hi quidem homines indocti ſunt, ac idiotæ, qui non uſque adeo evolvendis cl. artiſunt exercitati, ut ex ijs delitia ſua addiſcere potuerint. Inſtruct. aduerſ. Libert. cap. 1.

frenſie by turning bookes, but in ſome coblers or artificers ſhops and places of rude reſort: for the baſeſt ſchoole (ſaith he) will ſerve to teach a man to blaſpheme God: and to prove his aſſertion, he nameth the two chiefe champions, who in his time raiſed and ſpread it about *Geneva*, both wel known to him and drew a great multitude after them; of whom one would willingly have had the preferment of an hoſtler or porter; and the other of a chamberlaine or tapſter; fit captaines for their skill to levie, and lead ſuch a band: and even ſuch are the bricks that at this day are framed out of ſuch clay; a baſe ſort of people, whoſe ignorance (in the high conceit of knowledge) layes them open to deluſion, and wrappeth them in errors, ſo as none that ſavour of liberty comme.h amiſſe unto them: wh reof

Alter cubicularius, alter hoſtiarius libenter fieri ſuſtinuerit. Cap 4. eiuſdem libri.

whereof while I give a liſt, or catalogue, let none thinke that I father any childe on them but their owne (if they will owne their owne writings) or any opinion, but ſuch as for the looſneſſe of it, and likeneſſe with the reſt of the brood, will father it ſelfe.

I know I have to deale with men as ſlippery as eeles, who can play faſt and looſe with their owne tenents at their pleaſure (for what can holde them whom Gods Law cannot) Sure I am, many of them will deny theſe to be their opinions, or in this ſence; or reject them on ſome private perſons, or abſolutely deny what they reſolutely holde, if any way they may either advantage themſelves, or diſadvantage their impugner. Nor herein I am not uncharitable: It is not long ſince one of their Maſters (in the hearing of a Miniſter *Iune* 12.

niſter, who himſelfe related the ſtory unto mee) taught a number of ſilly women gathered into his houſe on the ſaboth day; That the Law was wholly aboliſhed: That God could ſee no ſinne in the juſtified: That they were as perfectly pure as the Angels; yea as Chriſt himſelfe: with great vehemency and contention both eſtabliſhing theſe and the like grounds and principles of his Catechiſme, and reviling our legall Preachers, that leade men into a dead faith. But upon the thurſday after, meeting the ſame Miniſter at the High Commiſſion Court, and fearing ſome danger towards him; he diſclaimed to him with as much earneſtneſſe, all that hee had then taught in every particular. The Miniſter onely diſmiſſing him with admonition, to conſider how hee could anſwer God

God and his owne conſcience, in ſeducing ſo many ſilly women againſt his knowledge, onely to maintaine his teeth. It ſhall not much trouble mee whether they owne them or renounce them: I avow them to be errours, and not onely creeping in the darke, but emboldening themſelves into the light, and ſuch as are very prejudiciall to many well-meaning but weake mindes, for whoſe ſatisfaction and ſetling I have ſet them downe as I have met with them *in their papers*, with ſome ſhort antidot and preſervative againſt them, intending rather a ſhort ſurvey, than any large refutation of them.

1 Error.

That Chriſt came to aboliſh the Morall Law: and that the Goſpel takes away all obedience to the commandements: and that true faith ſtandeth at

at defiance with working and doing.

Answ. This threefold error ariseth out of a threefold ignorance.

Ignorance of the end of Christs comming.

1. Out of the ignorance of *the end of Christs comming*, who saith expresly, that he *came not to abolish the law, but to fulfil it:* in himselfe *legally*; in beleevers *evangelically*: as we have proved largely in the former chap: reas. 3.

2. Of the nature of the Gospel.

2. In the ignorance of the *nature of the Gospel*; which is so farre from *taking away all obedience to the Law*, as that it indeed teacheth and requireth obedience unto it; not whereby we *performe* the Law; but *testifie our faith* in the Gospell; and is therefore called the *obedience of faith*. The Law indeed calleth for personall obedience to satisfie and justifie before God, but so doth not the

ὑπακοὴ πίστεως. Rom. 1. 5.

the Gospell; but onely for an obedience to testifie our love to Christ, who hath satisfied it for us: for this is testified by keeping the commandements. *Ioh.*14.23. *If any man love me, hee will keepe my commandements.* What love then in these men, that will keepe no commandements?

Object. Our love makes us keep his commandements: but what is that to the commandements of the Law?

Answ. As if Christ did not command the same love and duties in the Morall Law. See *Matth.* 22. 37, 38. where Christ enjoyneth the young man all the duties of both tables. 1 *Ioh.*3.23. *This is his commandement, that wee should beleeve, and love one another.* Is this his commandement of any other love than that which is the summe of the second table? and what were the commandements

ments of the Apostles, but evangelicall commandements, & commandements of Christ? and yet they commanded duties of the Law. 1 *Thess.*4.2. *Ye know what commandements we gave you by the Lord Iesus.* What were they? Such as concerned fornication, v.3. and oppression & fraud, v.6. and were not these the same duties of the Law?

3. Of the nature of faith.

The 3 error floweth from ignorance of *the nature of faith*; which is so farre from renouncing obedience, that it is never severed from obedience; and it is not true faith that *worketh not by love*: for what is it to beleeve? it is not onely to assent to what the scripture saith; but to adhere and cleave unto it, and to the Lord in the obedience of it: as *Henoch by faith walked with God*; *Abraham by faith left his Country*; *abode in the land of Canaan as a stranger*;

ger; offered his son Isaac, &c. And whence is it that obedience is called a *fruit of faith?* for every act of grace must rise from the roote of that grace, as every fruit from his owne roote; so as workes of charity are rooted in charity, which is a distinct grace from faith: yet are they called fruits of faith, because the doctrine of faith *enjoynes* them, and the grace of faith inclines the soule unto them; and because faith receives the spirit of Christ for sanctification, as well as the merit of Christ for justification. But why doe they exclaime against us for preaching and embracing a *dead faith*, while they obtrude on their proselites a faith which must not work by love; which, if they will beleeve S. *Iames*, is a *dead faith*

2 ERROR.

That godly life hath nothing to doe with keeping commandements.

Godly life is nothing but keeping commandements.

Answ. The Scripture saith, that godly life is nothing else but the *fulfilling of the commandement*, and will of God revealed. 1 *Ioh.* 2. 17. *He that fulfilleth the commandement abideth for ever*: which is to be meant of *evangelicall* fulfilling, not *legall*. See *chap.* 3. *arg.* 5. One thing it is to exercise good workes in way of obedience, another to rely on them in way of righteousnesse.

2. Our charge is in every thing to prove and *try what is the good and acceptable will of God*: and have we nothing to doe with commandements the rule of tryall? certainly we can neither doe any *just* thing without the rule of justice, nor prosecute it *justly*. 3. The

3. The life of Chriſt was moſt godly, yet was ſaid of him, *Heb.* 10.7. *In the volume of the booke it is written of me, that I ſhould doe thy will:* and hereunto muſt every member be framed that muſt be in conformimity with the head.

4. Not any duty of godly life can be acceptable or comfortable, but that which is warranted by a commandement, and we muſt know it ſo to be; there can be no right worſhip, or worſhipper, but hee that doth the will of God. *Ioh.* 9. 31. *If any be a worſhipper of God, and doth his will, him hee heareth.* So doeſt thou expreſſe love, ſhew mercy, execute juſtice, or practiſe any vertue, and not by vertue of any commandement? he that will not heare the Lord, ſaying, *What I command thee, that doe onely:* ſhall heare, *Who required theſe things at your hands?*

3 Error.

That bleſſedneſſe is meerly paſſive, and therefore it is in vaine to put men upon actions for that end.

Anſw. It is ſo to us in reſpect of *merit* and price; but in reſpect of *fruition*, it is obtained inſtrumentally by faith which is an action, and is ſaid to be ours, yea our owne; for *the juſt lives by his owne faith*: not becauſe we are authours or cauſes of it, but ſubjects in whom God worketh it, and becauſe by it things beleeved become our owne.

Hab. 2. 4.

2. We are meere patients in the *cauſes* of bleſſedneſſe; but in reſpect of *conditions* we are not ſo: for as we ſaid of faith, wee may alſo ſay of good works; God enableth to them, but man worketh them, and walketh in the way of them to bleſ-

Wee are meere patients in the cauſes of bleſſedneſſe, but not in the conditions of it.

bleſſednes: not that our works are cauſes, but conditions without which bleſſedneſſe is not attained. See *Matth.* 25. 35.

3. This aſſertion bewrayeth great ignorance of the proper and preſent uſe of ſanctification, and the duties of it; which they conceive as legally urged, to helpe the beleever in his title and right to the bleſſed inheritante purchaſed in heaven: whereas onely Chriſts righteouſnes and merits give *right* and *title* unto heaven; but yet the grace of ſanctification gives us an *aptitude* and *fitneſſe* unto it: for, *without holineſſe none ſhall ſee God, Heb.* 12.14. and, *no uncleane thing ſhall enter into the gates of that City.* Yea it is proceeding in ſanctification to the meaſure, and ſtature of Chriſt, that fits us to the viſion, and fruition of the glorious preſence of God; and for

Chriſts righteouſneſſe onely gives *right* to heaven; but our ſanctification gives a *fitneſſe* and aptitude to it. Rev: 21, 27

the full poſſeſſion of that heavenly inheritance.

4 Error.

That the juſtified perſon is free from all ſpot of ſinne, and perfectly righteous: for juſtice requires that a man ſhould be as perfect as by creation before acceptation.

Anſw. 1. Iuſtice requireth that Gods wrath ſhould be pacified, and a righteouſnes procured whereby the ſinner may be accepted to mercy; but not a plenary and perſonall perfection.

Iuſtification freeth the beleever from the *condemnation* of ſinne, but not from *inhabitation.*

2. They ſhew groſſe ignorance in the nature of juſtification, which frees the beleever from the *condemnation* of ſin, but not from the *inhabitation* or moleſtation: for ſinne is in the godly after juſtification. 1 *Ioh.* 1.8. *If wee* (that is, wee that walke in the light, and have

have communion one with another) *ſay we have no ſinne, we deceive our ſelves.*

3. Faith it ſelfe in the juſtified is *ſincere*, but not *perfect*; for as we *know* things beleeved *but in part*, ſo we *beleeve but in part*; our eye is not more dimme to ſee, than our hand is weake to receive: yea even in the beſt faith is imperfect, and mingled with doubting. *Moſes* faith quailed at the Rocke; *Elias* in a paſſion would be dead; yea even *Abraham* himſelfe, who was *ſtrong in faith*, though he doubted not of *infidelity*, yet he doubted of *infirmity*, *Gen.*15.3. By long delay, his faith was ſore ſhaken, when he ſaid, that *Eliezer* of *Damaſcus* muſt be his heire. Now would I know how that which is it ſelfe imperfect, and not free from ſpot of ſinne, can make another altogether ſpotleſſe. See more hereof in the

Imperfect faith cannot make perfect.

ſecond ground of this oppoſition.

CHAP. 5.

Containing foure more pernicious and erronious opinions.

5 ERROR.

That no action of the beleever after juſtification is ſinne, for unto faith there is no ſinne; for all ſinne paſt, preſent, and to come, is taken away by the blood of Chriſt, and no ſinne remaineth in the kingdome where faith reigneth, and ſitteth judge; it is out of the Lawes element to judge of this bleſſed condition: Neither can God allow any worke that is defective in the beleever.

Anſw. Here is the ghoſt of

of *H. N.* in this peece of new Gospell, which tels us a dream of an absolute reigne of faith, where is still remaining sinne. True it is that faith deposeth the reigne of sinne, that it rule not, but so as that it selfe never reigneth in this life without the presence and assault of sin; for such as *say they have no sinne* with their faith, *deceive themselves.*

2. It is enough for the state of this life, that faith frame the heart to *willing* and *sincere* obedience, though not to *perfect* and *absolute.*

3. It argues their grosse ignorance in the Scriptures, which affirme, that both persons and duties of beleevers, though *imperfect* & defective, are yet *pleasing.* 1. For their *persons*, God looketh upon them in Christ, & pronounceth of them, that though they be blacke, yet they are comely.

Persons of beleevers imperfect, yet pleasing to God.

Prov. 12.22. *The Lord taketh pleaſure in them that feare him.* *Pſal.* 147.11. *The Lord taketh pleaſure in his people.* *Acts* 10. 35. *In every Nation he that feareth him is accepted of him.*

And duties alſo.

2. For their *duties*, though they be imperfect, yet they pleaſe him, becauſe their perſons doe. *Mal.* 3.4. *Then ſhall the offerings of Iudah and Ieruſalem be pleaſing unto thee.* *Phil.* 4. 18. *An odour of ſweet ſmell, a ſacrifice acceptable and well-pleaſing unto God:* ſpeaking of the almes and charity of that Church. *Col.* 3. 20. *Children obey your parents, for this is well-pleaſing to the Lord.* And our comfort and happines is, that he pleaſeth to accept from us that which is ſincere, though weake, and imperfect.

6 Error.

That our Preachers teach Popery in perſuading good works

10

to further mens owne ſalvation.

Anſw. Our doctrine and practiſe herein agreeth with the doctrine of the Scriptures, and with the practiſe of Chriſt and his Apoſtles, and becauſe the Sectaries caſt this imputation upon godly Miniſters, to weaken their authority among their people, it will not be amiſſe in few words to cleare it: and that in theſe poſitions.

Godly Miniſters preach not popery in calling for good workes to further mens ſalvation.

1. Wee teach according to Scripture, That every good worke muſt riſe from a good worker, for *the tree muſt firſt be good:* and *men gather not figges of thiſtles.* So as a good worke is proper to a juſtified perſon, and the uſe of it cannot be to juſtifie, becauſe he is juſtified already.

Non præcedit iuſtificandum, ſed ſequitur iuſtificatum. Aug.

2. We teach ỹ neceſſity of ỹ duties of ỹ Law to ſalvatiõ; not as

causes or *merits* of our ſalvation or juſtification; which were to dethrone Chriſt, and preach Popery, but as a *way* and meanes appointed by God to walke into heaven: and ſo the Apoſtle preached them neceſſary. *Tit:* 3.14. *Let ours alſo learne to maintaine good workes for neceſſary uſes*: and every ſimple man knoweth, that the holding of the way muſt needes further the journey, and conduce to the place intended.

Nonneceſſitate efficientiæ, ſed neceſſitate præſentiæ.

Via regni non cauſa regnandi.

3. Wee carefully alwayes diſtinguiſh betweene the *juſtice* of workes, which conduceth nothing to ſalvation; and the *preſence* of workes, without which there is no expectation of ſalvation: for without their preſence *all faith is dead*, and all religion vaine.

Diſtinguiſh betweene the *juſtice* of works, and the *preſence* of them.

Iam:2.26.
Iam:1.26.

4. Wee diſtinguiſh in this doctrine, the *principall efficient* cauſe of righteouſneſſe and ſalvation,

vation, from the inſtrumentall. Is it a good reaſon, that becauſe Chriſt is the principall efficient, and the onely meritorious cauſe of our ſalvation; that therefore all the inſtrumentall and adjuvant cauſes and means of ſalvation muſt be cut off and caſt away? True it is that God alone decreeth our ſalvation, Chriſt alone meriteth it, the ſpirit alone ſealeth it: but yet the Goſpell revealeth it, and that ſaveth; faith apprehendeth it, and that ſaveth: the Miniſters they preach it, and they ſave, namely miniſterially. 1 *Tim:* 4. 16. *Thou ſhalt ſave thy ſelfe, and them that heare thee.* Did the Apoſtle write popery, or derogate frō Chriſt, in ſaying that *Timothy* did ſave himſelfe and others? or is it ſuch a peece of popery to ſay, that the uſe of the meanes doth further the end?

The meritorious cauſe of ſalvation, excludeth not inſtrumentall.

5. What will you ſay of *St.*

Paul, who commands us to *worke out our ſalvation with feare and trembling?* It ſeemeth he thought that men muſt doe ſomething toward their owne ſalvation: as that Father did, who ſaith, that though God *made* us without our ſelves, yet hee *ſaveth* us not without our ſelves. And *Phil:* 4. 17. when he calleth duties of beneficence and charity, a *fruit furthering our reckoning*; that is, as a *meanes*, not as a *merit*. I would know how they ſhould further our *reckoning*, and not further our *ſalvation*. True it is that mercy accepteth that for a furthering of our reckoning, which in ſtrict juſtice would not goe for payment: but yet ſeeing the ſame mercy takes us into the worke, we may perſwade alſo with the Apoſtle, that Chriſtians would be ſtill thus furthering their owne reckoning. The ſame Apoſtle ſpeaking

Qui fecit te ſine te, non ſalvat te ſine te.

king of the ſame duties, 2 *Cor:* 9. 6. calleth them a *ſowing*, and ſaith, *He that ſoweth liberally ſhall reape liberally.* Whether doe not theſe men thinke, that ſowing is a furtherance to the harveſt? Surely *S. Paul* thought ſo, & yet minded not to ſtrengthen popery: for neither is *he that ſoweth any thing, neither he that reapeth any thing*, but God that giveth the promiſe, and increaſe. The ſame Apoſtle ſpeaking of the duties of Chriſtian ſuffering, ſaith not onely that they *turne to the ſalvation of the Saints, Phil:* 1. 9. but alſo that our *light and momentany afflictions cauſe unto us an eternall weight of glory.* & do they not then further our ſalvation? and what doth the Apoſtle *Peter* ſay leſſe? when he ſaith, that by addition, and exerciſe of graces, *an entrance is miniſtred abundantly into the kingdome of Chriſt.* And why doth

2 Pet. 1. 11.

doth the Apoſtle excite Chriſtians every day to further themſelves in the way of ſalvation, as runners by ſpeed and ſtrength get nearer the goale; if we may not urge the doctrine of good workes, and Chriſtian duties, in pretence of the Lawes abolition? which certainly was as much aboliſhed in the Apoſtles dayes as now?

7 Error.

That not as much as any outward worſhip of God required in the Law is to be performed by true beleevers ſince the comming of Chriſt: becauſe all the worſhip of the new Teſtament is inward and ſpirituall. Ioh: 4.23. The houre commeth, &c. *and to receive the doctrine of the Goſpel by faith, is to worſhip the Father: Neither hath any other good worke done in obedience to the Morall*

Morall Law any reward: becauſe all is the free gift of God.

Anſw. 1. Here is a bundle of errours tyed together, all for the upholding of atheiſticall liberty; whereby they would trample under foote all Gods ſacred ordinances at once, and looſe themſelves from all care, and conſcionable uſe of the meanes of ſalvation: theſe wild conceits come in as the ill favoured lean kine in *Pharaohs* dreame, that eate up all the fat kine. For how wilde and looſe a conſequent is it, that becauſe God will bee worſhipped in *all places*, therefore hee muſt not be worſhipped *outwardly*: or becauſe he will be worſhipped *ſpiritually*, therefore hee will not be worſhipped *externally*.

2. How madly and confuſedly is all worſhip inward and outward

outward, reſolved into a fantaſticall faith, neither required in the Law, nor evidenced by workes, as the faith of the Goſpel; nor diſtinguiſhed from the faith of Divels, who by aſſent receive the doctrine of the Goſpell, and beleeve it? This is mechanicall divinity beſeeming a ſhop, for never came it out of the ſchooles: That there is *no worſhip ſince Chriſt but inward*: nor that, that *inward worſhip is nothing but faith*: nor that, that faith is *nothing but to receive the doctrine of the Goſpel.*

3. As ſimple is that they ſay, that no workes have reward, becauſe all is free gift; as if free gift and reward cannot ſtand together: the reward being freely promiſed by God, and God not unjuſt to forget either his owne promiſe, or *our labour of love.*

4. Are they ſuch ſtrangers in

in the Scriptures, that they have not read neither of recompence nor reward? not indeed merited by the *worker*, nor deserved by the *worke*; but reckoned (not to the worke but) to the worker being in Christ; and bestowed of free grace, for the *faithfulnesse* of the promiser, not for the *desert* of the worke, or worker. In which sense, let them runne and reade these places. *Prov.* 19.17. *Blessed is he that hath mercy on the poore, the Lord will recompence him that which he hath given. Matth:* 10.42. *A cup of colde water, shall not lose his reward. Mat:* 10.25. *Come ye blessed, &c. for ye gave mee meate. Rev:* 22. 12. *Beholde I come shortly, and my reward is with me, to give to every man according as his worke shall be.* And *Psal:* 19. *In keeping the commandements there is great reward.*

8 Error.

That God ſeeth no ſinne in the juſtified: for hee ſeeth no iniquity in Iacob: Numb: 23.21.

Anſw. Vnhappy was his *ſchiſme*, and unworthy was his *ſuffering*, that wilfully diſturbed the peace of the Church, and ruined his owne peace, only for a *ſtrife of words*, and miſtaking a phraſe of Scripture which hee would not underſtand. The phraſe is a borrowed ſpeach (as all may ſee) aſcribing *eyes* unto God; and taken from the cuſtome of men, who turne away their eyes from that they would not ſee. Gods eye is his knowledge; and this knowledge is twofold. 1. A *ſimple eye and knowledge*, whereby he cannot but ſee all things, and actions that ever were, or ſhall be. *Heb:* 4.13. *All things are naked to him with whom w*

have

How God ſees no ſin in his children.

1. *Simplex rerum notitia.*

have to doe. Ier: 23.24. *Can any man hide himselfe in secret places, that I should not see him?* Thus he seeth all the sinnes of all good and bad. *Psal:* 69.5. *O Lord thou knowest my foolishnes, and my faults are not hid from thee.*

2. A *respective eye or knowledge,* joyned with purpose and affection: and thus what hee cannot but see with the eye of his simple knowledge; he sees not with this *judiciary* eye: so he sees not the sins of the elect with the eye of severity; hee discernes the sinne, but not with purpose of revenge.

2. *Scientia coniuncta cum Dei voluntate.*

When God is pleased thus to behold sinne, hee is said in Scripture not to see it. 1. Because he sees it not to punish it; 2. not to impute it or lay it to the charge of the sinner; 3. when he seeth it to pardon it, and to cover it, yea and to cure it. And this phrase of not seeing

ing ſin, is the ſame with thoſe other, of *caſting ſinnes behinde his backe, Iſay* 38. 17. and *caſting them into the bottome of the Micah* 7.10. of putting them away as a miſt, *Iſay* 44. 22. all improper and metaphoricall ſpeeches; but ſuch as deceivers wrappe themſelves in, to hide and colour their ignorant and witleſſe ſchiſme; taking that in the ſimple and literall ſenſe, which is to be underſtood in the metaphoricall, and reſpective: and willingly ſhuffling and confounding thoſe things, the diſtinguiſhing whereof would helpe them backe into the way of truth and ſobriety. This is alſo St. *Auguſtines* expoſition of the phraſe: What is it for God to *ſee ſinne*, but to *puniſh ſinne?*

But for a man to ſay, that God can no way ſee the ſinnes of beleevers, is to open a wide gate to all libertiniſme, epicuriſme,

Si Deus texit peccata, noluit advertere; ſi noluit advertere, noluit animadvertere; ſi noluit animadvertere, noluit punire. maluit agnoſcere, maluit ignoſcere. Quid eſt enim Deum videre peccata, niſi punire peccata? In Pſal. 32.

risme, atheisme, and whatsoever else is an enemy to the feare of God, and the awefull regard of his all-seeing eye; and the expression was as foolish, as the conceit it selfe is novell, and false. The sinnes of beleevers are covered as close from Gods sight, as this salt-celler is now covered with my hat. Can you now (saith he) see this salt-celler? no more can God see the covered sinnes of beleevers. The man did not consider that God could see under the hat, though his disciple could not.

Somewhat would be said against this ignorant conceit, to instruct and stay such ignorants as are teachable, and willing to see the truth. And therfore thus I reason.

Hee that must bring every action good and bad into iudgmẽt, must see every action.

1. He that must bring every worke into judgement, must see every worke: but *God will bring every worke into judgement, whether it be good or evill:* therefore

therefore hee muſt ſee every worke, as well thoſe that hee bringeth into the judgement of *abſolution*, as thoſe which hee bringeth into the judgement of *condemnation*.

2. What God ſeeth once by his ſimple and abſolute knowledge, he ever ſeeth, by one eternall and ſimple act, which is not capable of change, or forgetfulneſſe; not now ſeeing, and now not ſeeing; he never ſeeth any new thing, but ſeeth and knoweth all things at once with one and the ſame ſight; for the knowledge of God is the eſſence of God: according to that ancient and approved ſaying, *Nothing is in God but God.*

Nunquam variatur Dei aſpectus, nihil novi unquã vidit, nulla mutatio cadit in Dei ſcientiam, cum ipſa ſcientia Dei eſt ipſa Dei eſſentia; & in Deo nil niſi Deus.

3. What God directeth and ordereth to a certaine end, he muſt needes ſee and know: but hee directeth and ordereth all the ſinnes of beleevers (though paſt and pardoned) to a certaine

taine end; namely to his owne glory, to the praiſe of his mercie, and to their humiliation, repentance and ſalvation: therfore hee muſt needes ſee that which he ſo wiſely and powerfully ordereth.

4. One Attribute of God deſtroyes not another, his mercy muſt not deſtroy his wiſedome; he muſt ſee the ſinnes that hee pardoneth, and in which he magnifieth the riches of his mercy: and if God knew not all evills of whomſoever, his knowledge were imperfect, and he ſhould want ſome good knowledge; for *the knowledge of evill is good.* *Cognitio mali bona eſt.*

5. What God makes them ſee in themſelves, himſelf muſt neceſſarily ſee; but hee makes the beleever ſee, and confeſſe and bewaile his ſinne, even paſt and pardoned: therefore himſelfe ſeeth them much more. For we have no eye, nor faculties

Nihil in nobis eſt vel naturæ quæ eſt a Deo, vel peccati quod eſt a Diabolo, vel gratiæ quæ datur in Chriſto, quin Deo notum eſt, & totum adprime cognitum.

tie of minde to diſcerne any thing, but from him that *enlighteneth every man that commeth into the world*, *Iohn* 1 Doth he work in us the knowledge of our ſinnes, and hee not know them? Nay doth he enjoyne the Saints to ſet before his eye daily their ſinnes in the humble confeſſion of them and prayer for pardon, and doth he not yet ſee them? Doe we not heare *David* confeſſing the ſins of his youth long after they were not onely committed, but remitted? *Pſal.* 25. and doth he not confeſſe with humility thoſe foule ſinnes, after he had a ſpeciall meſſage from God, that they were pardoned? *Pſal.* 51. And in the new Teſtament did not *Paul* long after his converſion and juſtification, confeſſe ſinnes pardoned? *I was a blaſphemer, and a perſecuter, &c.* And did not God now ſee and know theſe ſinnes paſt and par-

pardoned; or not heare their confeſſions?

6. If the ſpirit of God maintaineth a continuall combat againſt the ſinnes of the juſtified, then he ſees thoſe ſinnes againſt which he fighteth: for wee muſt not thinke that the ſpirit of light and wiſdome either fighteth in the darke, or blindfold; or that the elect can ever find the power of the ſpirit ſubduing thoſe ſins which he cannot ſee.

7. Hee that recordeth the ſinnes of the elect many yeares and ages after they are pardoned, ſeeth ſinne in the juſtified: for how could hee inſpire his ſervants in that which he did no way ſee? But ſo doth the Lord. For of *David* was ſaid long after his death, that hee was right *ſave in the matter of Vriah*. *Rahab* was called an harlot many ages after her, and yet the holy Ghoſt forgat not that

He that recordeth ſins paſt, and pardoned many ages before, muſt needes ſee them.

that ſhe was a beleever. *Heb.* 11.31. *By faith Rahab the harlot periſhed not.* *Elias* was ſaid to be *a man ſubject to the ſame infirmities*, *Iames* 5. God that ſees the infirmities of the Saints ſo many ages after, ſeeth and knoweth greater errors much more, though not to impute them.

Obiect. But theſe were in the olde Teſtament; but ſince the death of Chriſt God cannot ſee ſinne pardoned.

Many examples hereof in the new Teſtament

Sol. O groſſe ignorance! Was the death of Chriſt leſſe efficacious in matter of remiſſion of ſinne, and righteouſneſſe to beleevers in the olde Teſtament than to us in the new? was hee not the ſame lambe ſlaine from the beginning of the world? even the ſame yeſterday, to day, and for ever?

2. Doe they never reade the Scriptures, or doe they reade them, and winke at ſuch pregnant

nant and plentifull examples of beleevers recorded, and yet many ages before pardoned? 1 *Corinth.* 6.11. ſpeaking of theeves, covetous, &c. *And ſuch were you, but now yee are juſtified, now yee are ſanctified.* Did not God and his ſpirit ſee ſinne paſt, and pardoned in the juſtified? *Rom.* 6.19. *Yee did give up your members weapons of unrighteouſneſſe.* Theſe were ſinnes paſt and pardoned in juſtified perſons in the new Teſtament, and after Chriſts death. *Epheſ:* 2.11. *Remember that yee were Gentiles, in the fleſh, without God: aliants without hope*: it ſeemes God ſaw, and remembred ſinnes paſt, and pardoned, and putteth them in remembrance of them. *Col.* 3.7. The Apoſtle chargeth the *Coloſſians* with what they had beene, and in what feareſull ſinnes they had walked, though now they were juſti-

fied. Did the Lord charge them with that hee did not see? I might be abundant in such testimonies: but if these places cannot cleare this truth to them, let them still shut their eyes against the Sunne, and hide themselves in their owne thickets; to enjoy more securely all their licentious courses; as those wicked men that say, *Tush God seeth us not, there is no knowledge in the most High.*

Chap. 6.

Containing foure other as libertine and dangerous Errours as the former.

9 Error.

That God is not displeased with the sinnes of the justified, and much lesse correcteth them; for hee is fully satisfied in Christ for all the sinnes of the elect:

elect: and how can he be diſpleaſed with them for that, for which hee hath received full ſatisfaction?

Anſw. 1. The *perfect good* muſt for ever hate that which is *perfectly evill:* ſo as God can never be at agreement with ſin in any; nay he ſo hateth ſinne even in the juſtified, that he maintaineth in them a perpetuall combate, and irreconciliable warre againſt it.

2. They conceive not that anger and love may be at the ſame time tempered in a father to his children, whom becauſe he loveth he chaſteneth. But this hatred is not a *ſimple hatred,* or an *hoſtile wrath,* or a *revenging anger*, ſuch as hee putteth forth upon contumacious ſinners; but a *loving, fatherly* and *fruitfull chaſtiſement upon ſonnes:* neither doth this wrath redound and ſeaze upon

Ira Dei eſt vel
1. *Paterna et caſtigans quam vibrat in filios*
2. *Hoſtilis & exterminans in contumaces.*

their *persons*, but upon their *sinnes*. But these confused men not distinguishing betweene *persons* and *sinnes*, cannot conceive how God can hate their sinnes, and at the same time love their persons. Neither can they apprehend aright the nature of *reconciliation*, which is a freedome from revenge upon the *persons*; because they are sonnes; but not a freedome from the chastisement of their *sinnes*, for then, saith the Apostle, they were *bastards and no sonnes*.

Heb: 12.8.

Object. But hath not Christ borne all the punishment of the sinnes of beleevers?

Answ. Yes all the punishment of *malediction*, which is indeed properly called punishment; but not of *correction*: for we must *daily beare his crosse, and fulfill the remainders of the sufferings of Christ*.

Christ hath borne all our punishment of *malediction*, but not of *correction*.

2. Christ hath most fully satisfied

tisfied the juſtice of God for the ſinnes of the elect; ſo as no *puniſhment ſatisfactory* remaineth to purge or ſatisfie for ſinne paſt, but there remaineth a *monitory* caſtigation, to bring the Saints to mourne for ſinne paſt, and to watch againſt ſins to come.

Object. But can God puniſh one ſin twice; once in Chriſt, and againe in the perſon himſelfe?

Anſw. No, if we underſtand it of the puniſhment of *divine revenge*, and not of *fatherly correction*; intended not for *perdition*, but for *erudition*, and caution, and to make them *partakers of his holineſſe*.

Object. It is true, the godly are afflicted, but theſe afflictions have no reſpect to ſinne, but onely for tryall.

Anſw. What none? are they not merited by ſinne? are they not from the juſt God, whoſe

iuſtice cannot puniſh the guiltleſſe? *Farre be it from thee to doe this thing, to puniſh the righteous with the wicked, Gen.* 18. 25. Surely correction muſt needs imply offence, and affliction commeth not without reſpect of ſinne, either *paſt*, to correct it; or *preſent*, to mourne for it; or *to come*, to prevent it. *Micah* 1.5. *For the wickednes of Iacob, and for the ſinne of Iſrael is all this. Lam.* 3.34. *Man ſuffereth for his ſinne. Micah* 7.9. The Church will *beare the wrath of God, becauſe ſhee had ſinned.*

Obiect. Yea this was in the old Teſtament; but ſince that time Chriſt hath dyed, and actually borne the puniſhment of ſinne: and you can bring no ſuch place out of the new Teſtament.

Beleevers in the new Teſtament corrected for ſinne.

Anſw. Hath Chriſt done leſſe for beleevers in the old Teſtament than in the new? did they beare

beare more wrath for their ſin than we? or did not Chriſt carry as much wrath from thē as from us? was not his death as vertuous to the firſt ages of the world, as to the laſt? or did the vertue of it begin at the time of his paſſion? or is not the faith of *Meſſiah* to come *alike precious* as the faith of him come already?

2. But have we no place in the new Teſtament to ſhew beleevers corrected for ſinne? What is that, 1 *Cor.* 11. *For this cauſe many are weake, and are ſicke, and many die?* It is too raſh to ſay (as one) that theſe were carnall, and hypocrites; unleſſe they be carnall and hypocrites, that muſt not be *condemned with the world.* 1 *Pet.* 4. 17. *Iudgement muſt begin at Gods houſe.* *Heb.* 12. 6. *He ſcourgeth every ſonne whom hee receiveth.* Why? becauſe they are ſonnes, or becauſe

they have sinnes?

Object. Ioh. 9. 3. *Neither hath this man sinned, nor his parents*; therfore afflictions are not for sinne: and *Iobs* afflictions were all for tryall, not for sinne.

Difference of the iudgement of the godly and wicked wherein.

Answ. 1. In generall. The difference of the judgements of the godly and the wicked, is not either 1. in the *meriting* cause, for both are merited by sinne. 2. Nor in their *matter*, being materially both one; the same sword, the same plague, the same famine, the same blindnesse, sicknesse and death. 3. Nor in the ground of them; for both are threatned and inflicted by the same Law. 4. Nor in their sence and feeling; for there is no difference between the smart of sonnes and slaves. But the difference is in, 1. the person inflicting: 2. in the persons bearing and suffering: 3. in the end of God which is not the

the ſame: 4. in the fruit and iſſue which are much different in different perſons: the ſerious conſideration of theſe grounds would let them ſee wherein their errour lurketh, if they will not be willingly ignorant.

2. For the inſtances: Firſt, of the blinde man. I anſwer, that the *poſition* of one cauſe is not the *remotion* of another, where many concurre: neither doth the affirming of the principall cauſe deny the leſſe principall. God in this judgement principally intended his owne glory, in the honouring of his Sonne, and not principally the ſinne either of the parents or ſonne. 2. Chriſt ſpeaketh not of the *meritorious* cauſe of this judgement, but of the *finall* cauſe: and ſo the objection is not to the purpoſe.

Secondly, The like we may ſay of *Iob*, the principall end of

his affliction was for tryall, and not for correction: but this excludeth not the meritorious cause, nor proves that there was no correction in it, at least might not be.

Object. But Christ was extremely punished, but not for sinne; and therefore there are afflictions without sinne.

Answ. This is as impertinent a cavill, as the case is singular. Christ had no sinne *in him*, but had sinne *on him*: he had none *inherent*, but had enough *imputed*: he had none of his owne, but the infinite burden of all the sinnes of all his members lay upon him; for which he was *plagued of God*, because he stood before God as the greatest malefactour that ever was: not because he had proper sinne, but appropriated; not because he *did* any sinne, but was *made* a sinne for us, that we might be made the righ-

Maximus homicida, latro, et hæreticorum hæreticissimus. Luther

righteouſneſſe of God in him: Gods juſtice could not have puniſhed him, if he had not ſtood before him as a ſinner. So the objection turneth quite againſt themſelves.

Object. But Chriſt by his Kingly power reigneth to maintaine in the conſcience the peace procured, both againſt the Law, and ſinne, and the Divell, and the world, and worldly reaſon.

Anſw. Peace without diſturbance neither within nor without the Apoſtle knew not, *Rom.*7. nor yet Chriſt himſelfe, who ſo left his legacy of peace to his Diſciples, as that notwithſtanding in the world they muſt have affliction.

2. It is enough that Chriſt reigneth to maintain our peace by weakening and ſubduing the power of ſinne daily, although he totally and wholly aboliſh it not here below; and fatherly

fatherly and loving correction rather furthers and ſtrengtheneth his reigne, than hinder or weaken it in us.

10 ERROR.

That juſtified perſons have no more to doe with repentance; and to repent of every particular ſinne is to beleeve that a man is not perfectly juſtified, or at once, but by peecemeale as ſinne is committed: yea it is to undervalue the ſufferings of Chriſt, as not having ſufficiently ſatisfied for all ſinnes paſt, preſent, and to come.

Anſw. A deſperate principle, as much aboliſhing the Goſpell, as any of the former doth the Law: and indeed no enemy to the Law can be a friend to the Goſpell. But we muſt know, 1. That never can man be free from repentance, till

till he be free from ſinne to be repented of; which can never be ſhaken off in this world. The whole life is but one day of repentance, and repentance is the work of that whole day; and who but a profane libertine would not have his Maſter find him *ſo doing?* We ſweepe our houſes every day, and waſh our hands every day, becauſe one contracteth duſt, and the other ſoyle every day: much more have we need to cleanſe daily the houſes of our hearts. See my treatiſe intituled, *The practiſe of Repentance, Cap.* 10. and therein many reaſons for continuance of repentance.

Beleevers muſt continue their repentance

Aſſidue peccantibus aſſidua pœnitentia eſt neceſſaria. Auguſt:

2. They forget that *David* and *Peter* repented after faith: That the Church of *Pergamus*, that *kept the name of Chriſt, and had not denied the faith*, muſt *yet repent her ſelfe, elſe Chriſt will come againſt her*, *Rev.* 2. 12. and 16. And how much cauſe have

have the beſt men to repent of their daily ſinnes, that muſt repent daily of their beſt duties, which they muſt confeſſe are as a filthy clout?

3. Although the ſpirit by faith aſſureth the beleever, that all his ſinnes are ſatiſfied by the death of Chriſt; yet the ſpirit alſo perſwadeth the heart, that in this way of humiliation and repentance we ſhall receive aſſurance of remiſſion of daily ſinnes, and particular infirmities: for elſe the ſpirit ſhould faile in his office, which is to bring even the houſe of *David*, and the inhabitants of *Ieruſalem* (that is, true beleevers) to the fountaine of grace, and ſtir up in them deepe ſorrow and earneſt lamentation in ſeeking pardon for daily ſinnes, and ſpeciall provocations againſt the Lord, whom by their ſins they have pierced.

4. Prayer for forgiveneſſe of daily

daily ſinnes is an act of repentance enjoyned by Chriſt on him that hath formerly repented, is juſtified, and calleth God Father; as in that petition of his moſt holy prayer, *Forgive us our treſpaſſes.*

5. They that overflow with love, and outboaſt all others in their pretence of love, which is ſo ſtrong and active as they need no other mover, forget that increaſe of love to God muſt needs increaſe repentance and ſorrow for offending him: if love be great, ſo wil ſorrow, as in *Peter.* In a word, their harveſt of joy is too haſty, and will prove like an *inheritance haſtily gotten:* this is not the time of wiping away all our teares, nor is our dripping ſeed-time yet over, but even *wee ſigh in our ſelves, waiting for the adoption, even the redemption of our bodies, Rom.*8.23.

11 ERROR.

That no beleever is to pray for pardon of ſinne, ſeeing all his ſinnes paſt, preſent, and to come are already pardoned.

Anſw. Then muſt you blot out that petition of the Lords prayer, wherein he hath taught thoſe that call God Father, to pray daily, *Forgive us our treſpaſſes*: which petition implieth (as we have ſhewed) daily repentance, even in them that have repented. A man would wonder what ſhift they make to repeat the Lords prayer, or to pray in his words, unleſſe they have learned the tricke of the olde *Pelagians*, who would repeat the petition for *modeſty* ſake, but not out of the ſenſe or conſcience of their owne need; which modeſty is indeed a lie, and fained humility.

Beleevers muſt pray for pardon of ſin pardoned.

Modeſtiæ tantum cauſa, non ex humanæ fragilitatis conſcientia. Ierom.

2. Prayer for pardon will ſtand

ſtand with aſſurance of pardon, and aſſurance of pardon will not ſtand without prayer for pardon; for then are we aſſured of pardon, when we can pray for pardon, God being found favourable onely in his owne way.

3. Though wee know our ſinnes pardoned, yet muſt we pray for pardon; neither doth aſſurance of pardon and mercy dead our prayer for pardon, but quicken it. Chriſt knew his ſheep ſhould never periſh, *Ioh.* 10.28. but yet he prayeth for them, that they might not periſh, *Ioh.* 17. 11. He knew that his Father would glorify him, but yet prayeth that his Father would glorify him, *Ioh.* 17. Who will ſay this his prayer was needleſſe? *Paul* knew that God would *deliver him from every evill way*, yet prayed for it. So though we know our ſinnes to be pardoned,

ned, yet it is not needleſſe to pray for pardon.

We muſt pray for pardon of ſinne in the court of our owne conſciences, as well as in the court of heaven.

4. Though God in heaven have by an eternall ſentence blotted out the ſinnes of the beleever in the firſt act of his converſion, and this ſentence can never be blotted out, yet we may and muſt *pray for pardon of ſinne*; namely, that this ſentence of pardon may be pronounced in our owne conſciences: and thus it ſeemes *David* prayed earneſtly for forgiveneſſe of his ſinnes, *Pſal.* 51. when he knew long before that God had forgiven them; for *Nathan* had tolde him, that *God had put away his ſinne*: he prayed that God would not only forgive his ſin in heaven, but even in his own heart alſo.

And for a more comfortable meaſure of aſſurance.

5. Though our ſinnes be forgiven even in our owne conſciences, yet becauſe of the ſtain and guilt of new ſins our aſſurance is ſometimes weakened, and

and not ſo comfortable, wee muſt *pray for pardon of ſinne* ſtill; that is for a greater, and more comfortable meaſure of aſſurance, and a ſweeter taſte and apprehenſion of Gods favour in remiſſion of ſinne; for who can taſte of this ſweet honey, and not long for more? and whereas our weaknes cannot ſo firmely apprehend it, and our corruption doth daily weaken it, we muſt pray for the continuance of our comfort and mercy; whereof prayer is a principall meanes.

6. Suppoſe we have pardon of ſin in the beginnings of it, and ſome ſweet fruites, yet we muſt pray for it in all the fruits, in all the effects, in the full comfort and accompliſhment of it; for by remiſſion of ſinne wee are now freed from the damnation of ſinne, and from the domination of it; yet are we not freed from all the remainders

And in the full and finall fruits and effects of pardon.

mainders of ſin, nor from all fruites, and moleſtation of ſin: for notwithſtanding the pardon of our ſins, we have the preſence of ſin, and are in conflict with terrours of conſcience, Gods juſt deſertions, calamities, afflictions, and feare of death. Now muſt we pray according to our faith for full pardon, even for the full acquittance promiſed, and that ſolemne ſentence of abſolution by the mouth of the Iudge, which ſhal fully and really give us compleat poſſeſſion of Gods whole mercy; which we now have by *right* and *title*, but not in all the fruits, effects, and full comfort of it; and never doe the Saints pray for Chriſts comming without implication of full and finall remiſſion of ſinnes. All which manifeſtly bewray the blacke and blockiſh ignorance of this erronious aſſertion.

12 ERROR.

That Preachers ought not to preach the Law to beleevers, whom the threatnings of the Law concerne not, as being out of the reach of the Law, and beyond all feare of condemnation: and these legall Preachers deale very lewdly in bringing men backe to the obedience of the Law, and so make them seeke righteousnes in themselves.

Answ. These are merry men, and might well set themselves on so merry a pin, if the way to heaven were so wide and roomy as they imagine it. For 1. Neither can they sinne being in Christ if they would. 2. Neither if they should, could God see it. 3. If hee should chance to see it, he could not bee displeased with it.

4. If

4. If he ſhould be diſpleaſed, his hands are bound, he cannot correct it. 5. Themſelves ought not now to ſorrow or repent for any ſin any more. 6. It is idle to pray for pardon of ſin, which is already pardoned, whether it be paſt, or preſent, or to come. 7. And now they muſt not ſo much as heare of their ſinnes any more, and all their religion is turned into a merriment, which they call a meeting with ſuch comfort as they never found before: but this comfort will prove but a laughter in the face, when the heart hath cauſe to be heavie. For,

1. Is there nothing elſe to be feared of a Chriſtian but finall condemnation? a chiide may feare to be whipped, though he feare not to be diſinherited: *Pſal.* 52. 6. even the *righteous ſhall ſee and feare.*

2. A man may feare that which

which he is ſure to eſcape; but this is a feare of *watchfulneſſe*, not of *diſtruſtfulneſſe*.

3. No man is ſo holy but hath need of threatnings, and faith beleeveth *threatnings* as well as *promiſes*; not onely barely apprehending them as true and certaine, but with application to decline them, and frame to obedience even in regard of them. This is plaine, becauſe even in ſtate of innocency was uſe of the threatning to keepe our ſinneleſſe parents from ſinne: and *Iob* a juſt and holy man by Gods owne teſtimony durſt not lift up his hand againſt the fatherleſſe: why? becauſe *deſtruction from God was as a terrour unto him*. And even thoſe that *receive a kingdome which cannot be ſhaken*, muſt ſerve & pleaſe God with reverence and feare; becauſe *Our God is a conſuming fire*, *Heb*. 12.28,29.

Holieſt of men have neede of threatnings.

4. Suppoſe

4. Suppose the threatnings shall never take holde of a beleever, may not hee therefore heare of them? To heare them is not to cast him into them, but to keepe them off him; the hearing of legall threatnings is very usefull to the best. 1. It makes them relish and prize the promises so much the more, and sticke faster to them, & hold in the way unto them. 2. The hearing of threatnings kindleth a flame of love to God for delivering from them. 3. Inciteth our charity and compassion to our brethren, to helpe them from under them, and provoketh the Saints themselves to worke out their own salvation with feare and trembling, *Phil*: 2. 11.

Quanto reatus per legem factus est gravior, tanto immensitas gratiæ facta est illustrior, Par:

5. Are we lewd Preachers for urging the Law upon men? then why were not Christ & his Apostles so, in pressing on beleevers the obedience of the Law?

law? Yea to the law more ſtrictly expounded than by the *Scribes* and *Phariſes*? and in urging on them a righteouſnes exceeding the righteouſneſſe of the *Scribes* and *Phariſes*: which was not an imputed righteouſneſſe of faith for juſtification before God, but a righteouſneſſe of ſanctification in their perſons performed through grace by themſelves. So when our Lord affirmeth, that in the kingdome of heaven, that is the Church of the new Teſtament, *Hee that doth the commandements, and teacheth men ſo to doe, ſhall be called great*: (that is, ſhall be highly eſteemed: was hee a lewd and falſe teacher, leading men away from himſelfe, and the grace of the Goſpell? or if he were not, why are wee ſo for teaching the ſame doctrine?

6. No man can teach obe-

The same works are both the workes of the Law, & of faith, how?

Lex fidei æquæ atque lex factorũ ait, ne concupiscas; sed quod operum lex minando imperat, fidei lex credendo impetrat, August:

dience of faith, but therein he must teach the obedience of the Law also: for the same workes are both the works of the Law, and the workes of faith; which are *distinguished*, not *divided*. For example. Love or charity (which containeth all the duties of the second table) is called a worke of the Law. *Luk.* 10. 27. *What is written in the Law? how readest thou?* and he answered, *Thou shalt love the Lord thy God, &c.* Thus it is a worke of the Law in respect of *canon, rule, direction*. But it is called also a fruit or worke of faith. *Iames* 2.17, 18. *Shew me thy faith by thy workes*: and, *faith worketh by love*. Thus it is a worke of faith in respect of the cause, and adhæsion, being an inseperable issue of it. How can a man persuade love as a worke of faith, and not the same a worke of the Law?

7. How false and absurd is it to

to ſay that Preachers teaching obedience to the Law of God, teach men thereby to *hang upon their owne righteouſneſſe*, or to ſeeke their juſtification by their owne performances? Far are we from teaching that *Iudaicall righteouſneſſe*, performed in way of juſtification; all which is as a *filthy ragge* in the ſight of God and his ſtrict juſtice. But we perſuade a *Chriſtian righteouſneſſe* of ſanctification wrought by the ſpirit of holineſſe; of which holy obedience are many other uſes (which they are loath to ſee) beſides the juſtifying of their perſons in the ſight of God. As, 1. It is calied for in way of *Chriſtian converſation*, that our light may ſhine before men. 2. In way of *imitation* of Chriſt our head, and of conformity of his members to his righteouſneſſe, which derogateth nothing from his righteouſneſſe.

Iſay 64,6.

Wee call for obedience, not for iuſtification, but for ſundry other ends

3. In way of teſtification of our righteouſneſſe before God: for *Hee that doth righteouſneſſe is righteous*, 1 *Ioh:* 3. 7.

Thus having ſet downe theſe twelve Articles of libertine and fameliſticall faith, I will content my ſelfe therewith, although I could have eaſily ſet downe twelve more, ſo fruitfull and generative errour is: but that I intended in this onely to give a proofe of their groſſe ignorance in principles of religion, which was that I undertooke. I could eaſily have refelled that myſticall and ſpirituall (but fantaſticall union of theirs) with Chriſt *before* faith; their ſanctification before juſtification, their elevating the ſin of infidelity, (which ſtrongly ſavours alſo of liberty) as that it is no ſinne; or at leaſt of the morall Law, wherein I will not ſtrive; though I am ſure the Scripture maketh it a ſinne

Vnbeliefe an high ſin againſt the Law and Goſpell.

ſinne of ſinnes: and Chriſt calleth it, the great condemnation: and perhaps they ſhall holde a more ſound tenent, that ſhall holde it both againſt the Law, and Goſpell. For 1. It may be not unprofitably enquired, whether the firſt commandement doe not binde to all commandements both *ordinary*, and *extraordinary*, both *de præſenti*, and *de futuro*: whether the Law doe not binde us to beleeve all that God ſhall utter, as well as what hee hath uttered. 2. Whether the ſecond commandement doth not enjoyne whatſoever is a meanes of ſalvation, and an inward religious worſhip, for then the contrary muſt needes be ſinne. 3. Whether it be not a ſinne againſt the ſecond cõmandemẽt, not to beleeve that branch of the ſame commandement, that God *will ſhew mercy to thouſands of them that love him, and*

Iohn 3. The Law commands not expreſly faith in Chriſt: but implieth it when Chriſt is revealed. *Adam* was not bound in innocency to beleeve in Chriſt, for as hee was not revealed, ſo *Adam* needed him not, but yet he was bound by the Law to beleeve every word of God, whenſoever it ſhold be revealed

The Law commands faith as a work done, the goſpel as it is an inſtrument apprehending Chriſt, *Perk.* on Math. page 70.

keepe his commandements. And if it be, then infidelity is a ſin againſt that Law.

But I forbeare many things, and perhaps ſome will thinke I might have ſpared ſome paines in refuting the former, which at the firſt ſight are ſo diſtaſtefull to the judicious, as the reciting of them might ſeeme a ſufficient confutation: but my deſire of helping the weake, who are eaſily overreached, drew mee thus farre beyond mine owne purpoſe; and my endeavour was to contract many things into as narrow a roome as I could.

Solo auditu horrorem incutere debent, Calvin.

CHAP. 7.

Shewing the ſecond ground of this oppoſition, which is horrible pride, eſpecially diſcovered in their ridiculous conceit of perfection.

The

THe undivided companion of *ignorance* is *pride*; for no man that ever aright knew God or himſelfe, but the nearer he approached to God with *Abraham*, the more did he humble himſelfe in duſt and aſhes. But here is a generation of men ſwelled up with pride, and blowne up with a preſumption, that they are gotten into the higheſt forme of perfection: they can ſcorne and diſdaine the directions of the Law, as being far beyond it; for they have attained a full perfection not of *juſtification* onely, but of *ſanctificatiõ* alſo already; they are free not onely from the *power* of ſinne, but from the *preſence* alſo: Chriſt himſelfe is not purer, or more free from ſinne than they are: nay being borne of God they cannot ſin if they would: if they doe acts of ſinne in high nature; yet where is *no Law is no tranſ-*

greſſion: God cannot ſee them in that glaſſe. Hence they can looſe themſelves from moſt miniſteries, but ſome teachers of their owne ſect; and deride the holy labours of godly Preachers, who with zeale and piety perſuade men to walke according to rules. Oh what an height of pride are thoſe private peremptory perſons come unto, who complaine that *their heads have aked to heare* ſome godly and worthy Preachers; and have profeſſed, that for the gift of two pence they would never more heare ſundry ſuch, as I know to be of long continuance as ſhining and burning lights; as they may well be in the firſt ranke of Gods worthies, that have beene of beſt deſert in our Church. And where is the humility of that teacher that makes his bragge, *Your teachers underſtand not mee.* No? the more is your ſin and

So *Quintinus* the Libertine tolde *Calvin* to his face, that he diſliked his courſe, becauſe hee underſtood it not. *Inſtruct adverſ. Liber. cap: 7.*

and ſhame. Doe you preach amongſt a tumult of artizans, and illiterate men, ſo as our Miniſters cannot underſtand you? what is the reaſon you doe ſo hide your ſelfe; ſeeing light feareth nothing but darkneſſe, and *truth nothing but to be hid.* I muſt ſay to you, as *Ierome* of the crabbed Poet *Perſius: If you will not be underſtood, you ought not to be read:* ſo if you will not be *underſtood*, you ought not to *preach*; unleſſe perhaps it may be more beneficiall to the Church, that if you doe preach, you be not underſtood. Alas that men profeſſing the doctrine of godlineſſe, and pretending the practiſe of wiſedome and ſobriety, ſhould by the pride of their hearts become thus diſguiſed, and tranſported into raptures and fits next to frenzie and madneſſe. But againſt this windy conceit of

Si non vis intelligi, non debes legi.

The windy conceit of perfection refuted

perfection I will now ſay the leſſe, becauſe I have dealt more fully againſt this pernicious errour before in the third chapter.

Yet here 1. let it be conſidered wherein the Scripture placeth the perfection of Saints here below; and that is not in the *want* of ſinne, but in the *fight* againſt ſinne; and not in the abſence, but in groaning in the preſence of ſinne. For 1. would Chriſt teach men without ſin to pray daily for forgiveneſſe of ſinne? 2. Would hee command thoſe to pray daily not to be led into temptation, that cannot ſinne if they would? 3. Did hee ordaine the Sacrament of the Supper for men perfect, that want nothing, to whom nothing can be added; or to the ſicke, who neede the phyſitian, and to ſuch as hunger and thirſt after righteouſneſſe, which is a ſence of *de-*

fect

fect, not of *perfection*. 4. Are they in holineſſe and perfections of grace beyond the Apoſtle *Paul*, who many yeares after regeneration complaineth that he found evill *preſent* with him, and *a law in his members rebelling againſt the law of his minde*; and profeſſeth that he had not attained, and that all is here *in part*, and *imperfect* till that perfect come. 5. Are they perfect without ſinne, why doe they then as other ſinfull men doe? hath death any commiſſion where is no ſinne? or if their ſinnes be gone, and their perſons juſtified, and yet they die: why deny they that any correction abideth any whoſe ſinne is pardoned, unleſſe they will ſay they die onely for triall.

Magnum illud electionis vas perfectum abruit, profectum fatetur, Bern. in Cans. ſer. 49. Cunctorum in carne iuſtorum imperfecta perfectio eſt, Hieron: lib. 1. adverſ: Pelag:

Secondly, Sanctification hath three degrees in this life, the higheſt of which is imperfect.

Three degrees of ſanctification, and the higheſt imperfect.

1 Is the *death of the body of ſinne.*

ſin. Which is not all at once, but reſembleth the death of Chriſts body on the croſſe, which was diminiſhed by degrees, till his ſpirit by his laſt breath was ſurrendred to his Father. Thus is it in the chriſtian, whoſe laſt breath of ſinne, and of the body goe out together.

The *Second* degree is the *buriall of the body of ſinne*, which is a further proceeding in mortification, as buriall is a proceeding of death, and a conſumption of the dead body not all at once; but by little, and little. So mortification is not an act of a day, but of the life..

The *Third* degree of ſanctification, is a *raiſing* from the grave of ſinne to a new life, by vertue of Chriſt his Reſurrection: that looke as a graft ſet in to a new ſtock, draweth juice and life from that ſtock, not all at once and then no more; but ſtill draweth, and by drawing, groweth

groweth by degrees unto the full height and age of it: evē ſo is it here, chriſtian life is continued as naturall by dayly ſupply and addition of that which is daily wanting. God indeed if he had pleaſed, might in a moment have freed his ſervants from all ſinne, as well in life as in death; but he wold not: becauſe his wiſdome procures himſelfe more glory in his protection and aſſiſtance of the Saints: and in the victory of his ſervants againſt ſin, than if they were free from ſinne.

Why God would not free his ſervants from all ſinne in life as well as in death

The fiercer the enemies were that roſe up againſt *Moſes* in the wildernes, and againſt *Ioſua* in the Land of *Canaan*, the more it turned to the glory of Gods mighty power, in giving them poſſeſſion in deſpight of them all. And ſo greater honour returneth to the Lord, becauſe greater is his grace in making the ſinnes of the Saints reme-

remedies of ſinne; to humble them for ſinnes paſt, to ſhame them for ſinne preſent, and to worke in them feare & watchfulneſſe againſt ſinne for time to come; then if he ſhould at once aboliſh ſinne in them. All which, theſe men ſhake off their hands as eaſily as *Sampſon* did the greene cords, when the *Philiſtins* came upon him.

Thirdly, As he that exalteth himſelfe muſt be brought low; ſo the Scriptures ſhew thoſe to be in higheſt eſtimation with God that have beene, and are leaſt in their owne eyes: *Abraham* ſeeth himſelfe but *duſt and aſhes*. *Iacob* ſeeth himſelfe *leſſe than the leaſt mercie*. *Gideon* ſaith of himſelfe, *Who am I? or what is my Fathers houſe, but the leaſt in all Iſrael?* Iudg: 6.13. *Iohn Baptiſt*, than whom a greater was not borne among women, ſaid, *I am not worthy to looſe the latchet of his ſhooe*.

The lowly ſpeeches of Saints.

The

The *Centurion, I am not worthy that thou ſhouldſt come vnder the roofe of my houſe. Peter, Goe from mee, Lord, for I am a ſinfull man. Paul, I am the leaſt of all the Apoſtles, but the chiefe of all ſinners.* But we never read nor heard thoſe vaine voyces from any truely regenerate man: I am *perfect.* I am *pure*, ſo as *nothing can be added unto me:* I cannot *ſin if I would:* Gods *eternall power can ſee no ſinne in me:* I am *beheld no otherwiſe then Chriſt himſelfe*, for I am *Chriſted with Chriſt*, and *Godded with God:* I will neither *greive* for my ſin, nor *pray for pardon* of ſinne, and the like. No no, true grace (which St. *Auguſt:* calleth the firſt, ſecond, and third grace of Chriſtians) would keep the heart from theſe high ſtaires, and ſtraines of pride; it would fetch them off ſuch mounted thoughts, and change them into

The haughty and lofty ſpeeches of Libertines.

Tu audes Novatiane mundum te dicere; qui etſi operibus mundus eſſes, hoc ipſo verbo immundus fieres: Ambr: de pœnit l. 1 c. 6.

to mournefull complaints, that they muſt needs, will they nill they admit the *Cananit* and *Iebuſits* within their borders, & that they muſt finde ſinne in them as a law forcing them to the evill they would not. *Rom.* 7.24.

And godly experience concludeth, that humility is a ſigne of worth, but hautines is never without emptineſſe and vanity. Emptieſt veſſels ſound lowdeſt; and the husbandman liketh better thoſe heavie eares of corne that hang downe their heads, than the light and empty ones that ſtand ſo upright. Fewer words would ſerve wiſer men. I will onely ſay to this proud perfectiſt, as *Conſtantine* the great did to *Aceſius* one of the proud Biſhops of the *Catharists*, *Set up a ladder Aceſius, by which thou alone maiſt climbe to heaven.*

Pone Aceſi ſcalam, qua ſolus cœlum aſcende.

CHAP.

Chap. 8.

Diſcovering the third proper ground of this oppoſition, which is affectation of licentiouſneſſe, and love of a lawles liberty, ioyned with hatred of holineſſe, and the power of godlineſſe.

AS pride attends ignorance, ſo an inſeperable fruit of pride, is *vainly to be puft up by a fleſhly minde, not holding the head:* for pride reſteth not in thoſe low and humble principles of Chriſt, but not enduring Gods yoakes, nor the ſuit and ſervice of Chriſtianity, raiſeth vaine reaſonings againſt obedience, and plotteth new deviſes for more ſcope and elbow-roome than the Goſpell alloweth them that Col. 2. 18.

that muſt walke in the ſtrait and narrow way to eternall life. And this righteous judgement of God hath overtaken this ſect of men with whom wee deale: of whom, the Apoſtle affirmeth, that *while they promiſe liberty, themſelves are the ſervants of corruption.*

2Pet: 2,19

Many too charitable, not ſeeing the depth and danger of this errour.

I know that many that as yet know not the *depth of Satan* in this errour, nor are dived into the myſterie and miſchiefe of theſe opinions, doe conceive more ſlightly of their tenents, and more charitably of their perſons than there is cauſe; and ſome may thinke it were fitter they ſhould fall of themſelves, than be thruſt downe by the hand and ſtrength of others: and that the labour might have beene better beſtowed againſt more dangerous perſons, and fundamentall errours much more prejudiciall to the truth of the Goſpell. But I wiſh ſuch to

to conſider whether any errour can be more pernicious than that which rejecteth all rules of holy, and ſtrict walking with God? What will it availe us to contend for, or eſtabliſh a faith which is *dead*, ſevered from the *life* and *fruites* of holineſſe? or what greater enemies can we deale againſt than enemies of righteouſneſſe, who are not onely fallen from the *abnegation* of the knowne and received truth, but to the *oppugnation* of it: a fearefull fruite indeede of their declining: but men having once loſt the way of truth, know not where they ſhall lodge. Iam: 1,26.

And it will not be amiſſe to looke into their modell of new Divinity, and how cunningly they have molded the whole lumpe, and kneaded it together, that every peece and poſition of it may let themſelves looſe from all bands of duty and obedience. For, 1. They

The confuſed lump of Libertiniſme in 9 poyſonfull poſitions.

1. They muſt not live in the preſence of God, nor hold him in their ſight as a God ſeeing their ſinnes or actions, or diſpleaſed with the evill of them: and why now ſhould they forbeare any ſinne?

2. They muſt not acknowledge God a rewarder of his owne grace, or any good duty to which he enableth: and how then can they deſire to doe good, or be good?

3. They muſt not ſee their ſin a violation of the Law, nor as it is an enmity againſt God, nor as cauſing wrath to worke in them either humiliation for ſinne paſt, or deteſtation of ſin preſent, or feare of it for time to come.

4. Neither Gods will, nor their owne wills moves them not to forbeare any ſinne: not the former, becauſe they are free from all lawes; not the latter, becauſe the will of man is turned

turned againſt ſin by vertue of inherent holineſſe wrought by the ſpirit (which they diſclaime) ſo as onely the light of their mind may condemne it; and the unſeemelineſſe of it in a profeſſour may reſtraine it, elſe they are looſe to any.

5. They cannot be ſick of evill motions, nor deteſt evill thoughts, nor watch againſt temptations, nor care for the purging of their hearts; for how can they ſinne being born of God? or if they could, they are not to be countable for any ſin, nor can God take notice of thē. Chriſts moſt innocent ſoul was vexed with the moleſtatiō of injected motions of evil, though inſtantly rejected, but theſe muſt not, they are ſo holy

6. They muſt not live by any rules, but by a wilde and ſpatious pretence of immediate, and enthuſiaſticall direction. Enemies are they to perſwaſion and exhortations; for

Lex Donatiſtarum. Quod vos iubemus ſanctum eſt, Auguſt.

for becauſe Chriſts *perfections* are *their perfection*. In vaine it is to perſwade either for good thoughts into the minde, or good inclinations into the will, or good actions into the life. They deſire not their hearts, nor wills, nor actions to agree with Gods law, for it is quite aboliſhed. And much leſſe doe they turne the precepts of God into prayers as the Saints ever uſed to doe. Oh with what violence muſt headſtrong men be caryed unto unrighteouſneſſe, when the word as a bridle muſt not hold them in, nor check or controll ſinne in the ſoule, to leſſen either the power or practiſe of it?

7. They muſt not brooke any longer the difficulty of repentance, nor endure the paines of mortification, becauſe they cannot deny themſelves, nor muſt they ever remember ſins paſt, as the Saints have done with

with much fruite, both for their owne humiliation, *Deut.9.6.7.* and for their excitation to gratitude and thankfulnes to God for mercy, as the Apoſtle 1 *Tim* 1.12.13.

8. That they may hold their ſinnes more ſecurely, they free themſelves from all feare of woe and judgement, and from all the ſtrokes of God, or his word, and ſo by themſelves dote in a falſe peace. For Gods hand cannot reach them, for he cannot be diſpleaſed with their ſinnes, and much leſſe temporally correct them: and thus they refuſe all croſſes, either as meanes of mortification, or of profiting in holineſſe. *Heb.* 12. 7. *Pſal.*119 71. And they flye the ſtroke of Gods word, in a faithfull and free miniſtery, and cannot endure this legall preaching, as men that muſt hold their ſinnes; but muſt not heare of them, nor beare reproofe of their iniquity. 9. To

The extream danger of Libertines

A raving *Rabſakey*, whoſe papers I have in my hands, revileth our Miniſters, & denounceth them *ipſo facto* to ſtand accurſed by the holy ghoſt, & excommunicate by S. *Paul*, for going about to eſtabliſh and ſet up the golden calfe of their own ſanctification. They be his own words.

9 To all theſe profane opinions, they diſclaime all precepts, and practiſe of ſanctification, and all increaſe in holineſſe. They revile the Preachers that call and urge men by rules and motives to ſanctification, as calling men backe to the juſtification of the Law. What a caſe now are theſe mẽ in? how can they expect heaven, that not only looſe themſelves from the holines of them that muſt be inhabitants there, but hate it, and reſiſt it? whereby they caſt themſelves from the turret of perfection, farre below the ſtate of nature. For though every naturall man is deſtitute of perſonall holineſſe, and of the love of it; yet every naturall man will not diſclaim, revile, or conteſt againſt it. 2 How can they juſtifie their *calling*, and out-boaſt all men in the aſſurance of their calling? Seeing

there

there is no effectuall calling but unto holines. 1 *Thes.* 4.7. God hath not called us to uncleanes, but *unto holines.* And if every beleever be a *Saint by calling,* how can they be called that ſever ſanctification (that is the love and practiſe of holines) from effectuall calling? They onely have received the grace of new creation, that are *created to good workes, which God hath ordained to walke in, Eph:* 2.10. 3. How doe they fruſtrate the end of their adoptiō, which they pretend: for why are wee adopted to *be ſonnes,* but *to bee made conformable to the image of Chriſt?* for can he be a ſonne that beareth not the image of his father? That onely was *Ceſars* Coyne that carried *Ceſars* ſuperſcription 4. May this looſe conceit prevaile, the maine office of Chriſts prieſthood ſhall be in vaine, both in reſpect of his *Sacrifice,* and of his *Interceſſion:*

Rom. 1.7.

Rom. 8.29

The ſacred office of Chriſts Prieſthood violated.

ceſſion: his *Sacrifice*, becauſe for this Cauſe he *ſanctified himſelfe*, that beleevers ſhould be *ſanctified through the truth*, *Ioh.*17.19 His interceſſion and prayer is that the elect may be ſanctified, *verſe.*17. *Father ſanctifie them.* Shall Chriſt as a Prieſt ſacrifice himſelfe, and make ſuch earneſt prayers for *ſanctification* of beleevers? and is there no ſuch thing, or if there be, may not we preach it, and vrge it? or can any libertine diſavow and ſcorne it, but hee muſt alſo renounce & reiect the prieſthood of Chriſt? I hope no man will cõceive theſe to be ſlight things which entrench upon the foundation. 5. But how comes it to paſſe, that they reading the ſcriptures, and in them ſo many, and ſo expreſſe and vnavoidable places calling the ſaints not only to the *ſtudy*, and *practiſe* of holineſſe, but alſo to *growth* and *encreaſe* in holineſſe, that yet they

they ſhould perſiſt in this deluſion; yea and defend it againſt ſo cleare a light? Surely becauſe they will not ſubmitt to Gods authority, but have pulled themſelves from under his rule, he hath in juſtice put them out of his favour, and given them up to themſelves, and to Satan to blinde them, who are ſo willing to bee blinded: and hee is cunning enough under a pretence of Chriſtian liberty to hold thē in perpetuall chaines of ſpirituall bondage; elſe could they not ſeeke to elude ſo cleare places. As 1. *cal us to holineſſe*, 1 *Theſ.* 4. 16. 4. *This is the will of God, even your ſāctificatiō.* 1 *Pet.* 1. 15, *be ye holy in all maner of converſatiō*, for it it is written, *Be ye holy as I am holy.* 2 Which call Gods people to *increaſe in holineſſe*, 1 *Theſ.* 4. 1. *We exhort you to increaſe more and more, and this is a commandement given us by our Lord Ieſus Chriſt. verſe* 2. 2. *Pet.* 3. laſt.

How they come to be blinded againſt ſo cleare a light.

3. laſt, *But grow in grace, and in the knowledge, &c.* 1 *Cor:* 15.58. *Be abundant in the work of the Lord. Rev.* 22. 11 *Let him that is righteous be righteous ſtill, and let him that is holy be holy ſtill.* Is now the ſpirit of God idle in all theſe and the like precepts? or doth hee call men now to the juſtification of the Law? or is he idle in his exhortations to ſanctification? or are wee ſo while wee urge men in the words of the ſame ſpirit?

The objections are light and windy, as the opinion it ſelfe is.

1 *Object.* That beleevers are carried by an inward principle of new creation: a good tree cannot chuſe but bring forth good fruite, without all theſe outward motives.

Anſw. The principle of good fruit is within, the ſappe in the roote, but there be externall helpes,

helpes, without which it will never be produced; as the Sun, the ſoyle, the ayre, the ſhewers, the gales of winde. So a beleever, a tree of righteouſneſſe, hath an inward principle flowing from his root, which is Chriſt, without whom he can doe nothing; but it is fruitfull by meanes not to be neglected, becauſe they are of his owne appointing, and wherin he wil make us fruitfull. 1 *Cor:* 15. 10. *By the grace of God I am that I am: and his grace was not in mee in vaine; but I laboured, though not I, but grace in me.*

2 *Object.* Gods ſpirit is all in all, and doth all in us, and we have nothing to doe.

Anſw. God leadeth beleevers by his ſpirit into good workes, and produceth holy acts in them, but not without uſe of meanes. For 1. he puts the Law into their hearts: 2.

Rom.6.12. transformes them by *obedience into the image of the word*: 3. He ſtill prompteth and ſuggeſteth according to the word, in the things of Gods glory and worſhip; the ſpirit incites to the uſe of the meanes of grace, of the holy ordinances, to the pleaſures and delights of Gods houſe, and ſuch things as uphold our ſpirituall being.

3 *Object.* But Chriſt is our righteouſneſſe, and ſanctification; what uſe of any righteouſneſſe or holineſſe of our own?

Anſw. Chriſt is not the righteouſneſſe of juſtification to any perſon that is not *waſhed*, and *ſanctified*, 1 *Cor:* 6. 11. 2. None can be righteous by a righteouſneſſe infuſed from Chriſt, but thence floweth an inherent righteouſneſſe renewing our nature: for he gives us a *godly nature*, and *purifieth our ſoules by the ſpirit:* and thence

1 Pet.1.2. iſſueth

iſſueth an externall righteouſneſſe of life, which is an evidence of our juſtification by faith: for he that *doth righteouſneſſe is righteous.* Ioh.4.14.

4 *Object.* But what can be added to perfection? If we be not compleat in Chriſt, there is defect in his merit; and *they that drinke of his waters thirſt no more:* and wee can deſire no more than wee have in Chriſt.

Anſw. But that perfection here to which nothing can be added, is the dreame of waking men, contrary to the *Scriptures*, contrary to the *practiſe* of Saints, whoſe ſtudie was and is to *increaſe more and more.* Contrary to their *experience*, the beſt of whom complaine, that they *have not yet attained*, nor never ſhal, *till that perfect come.* Contrary to their *prayers*, and *vehement deſires* after further grace. Contrary to

the nature of *true grace*, which is ſtill deſirous of more. For it is not poſſible, but that they which have *taſted how good the Lord is*: ſhould *deſire the ſincere milke of the word to growe by it*.

1 Pet: 2. 2.

2 The Saints have not ſo drunke as yet, that there remaineth no thirſt after Chriſt. for there is a twofold thirſt. The *former* is of *totall indigency*, or a whole want of Chriſt; and this is ſatisfied in the beleever, that hee ſhall never ſo miſerably thirſt againe. The latter is a thirſt after a more *plentifull fruition* of Chriſt and his ſpirit, and graces; and this is never fully ſatisfied in this life, but the *privation* of the former thirſt, is the *generation* and poſition of this latter. *Revel.* 22. 17. *Let him that is athirſt come.*

Sitis duplex, vel Indigentiæ totalis, Copoſitoris fruitionis.

5. *Object.* But we are called to the liberty of the Goſpell,

peil, and are free from all compulſion of Lawes, and from all other rules than the motions of the Spirit: for where the *ſpirit of God is, there is libertie. 2 Cor. 3. 17.*

Anſw. What kinde of liberty this is, we have ſeene already, which is not from the rules and direction of the Law, for the Apoſtle ſaith not, that wee are called to libertiniſme, or a freedome from obedience to doe what we liſt, as being without the reach of the Law; but a freedome from the rule, and command of ſin, and a ſweete peace and eaſe in in the ſoule, not grounded on *rejecting* the commandements, but rather upon a free and ſincere *regard* and love of them. Thus *David* profeſſeth, that hee *will walke at libertie*, not becauſe hee will caſt off the precepts, but *becauſe hee did ſeeke the precepts*.

Our libertie here is not from the *rule* of the Law; but from the *rule* of ſinne.

But we have ſtayed long in diſcovering 1. the ignorance, 2. the pride, 3. the profane licentiouſneſſe of this ſchiſme: wee muſt proceede to that which followeth.

CHAP. 9.

Anſwering ſome of the principall objections of the Libertines.

1 OBIECT.

Is this our text, Rom: 6. 19. Ye are not nnder the Law, but under grace.

Whence thus they reaſon. To them that are not under the Law, but under grace; to thoſe the Law doth not belong, but it is to them aboliſhed and void: But beleevers are not under the Law, &c. Therefore.

Anſw.

Answ. 1. There is a twofold being under the Law.

First, a being vnder the *curse, burden, malediction, condemnation,* and *coaction* of the Law; thus no beleever is under it.

Secondly, there is a being under the *obedience, rule, counsell,* and direction of the Law; and thus beleevers are under it much more than before; as Christ himselfe also was. For they are now by the free spirit of Christ framed to a free and voluntary obedience of it. So saith *August*: The Law made us guilty by *cõmanding* but not *assisting*; but grace *assisteth* every beleeAer to be a keeper of the Law.

Lex reos faciebat iubendo, et non adiuvando: gratia adiuvat ut quisque sit legis factor.

2 This objection willbe also fully satisfied by applying the former distinction of the Law. Considering it 1. in the *matter* and *substance* of it. And thus beleevers are still under it; both for performance of all holy duties of it, and forbearance of all the

the evills prohibited by it: 2. in the *manner* of obedience, and in the conſequences, and appendices of it; and thus are they not vnder the rigor, coaction or ſtrict exaction of it, and much leſſe under the curſe, maledi-ction or condemnation of it. But this objection hath beene before abundantly ſatisfied in the 2. & 3. Chapters. And therefore I paſſe it now more breifiy.

2 OBIECT.

Gal. 3. 10. So many as are under the workes of the Law, are under the curſe. *Therefore Either the Law is utterly void to Chriſtians, or they are ſtill under the curſe of it.*

Anſw. The Apoſtle ſaith not, that thoſe to whom the *Law appertaineth*, are under the curſe; but thoſe that are *under the workes of the Law*. 2. The workes of the Law are two-fold.

fold. Either workes of obedience, done in humility, by way of duty, in teſtimony of thankfulneſſe, and of our conformity with Chriſt. Or 2. workes of the Law done in pride, to ſeeke juſtification by the Law, and the workes of it, and ſo to promiſe to themſelves eternall life by the obſervation of the law. And thoſe onely that are thus *under the workes of the Law*, are under the curſe: and the meaning of the holy Apoſtle is no other, whoſe ſcope in his whole diſcourſe is to beate downe ſuch as ſought to ſet up juſtification by the workes of the Law, and not by faith onely; as appeares plainly in the next verſe 11. for *that no man is juſtified by the Law in the ſight of God is evident, for the juſt ſhall live by faith.* But though no beleever can in the ſecond reſpect bee under the workes of the Law for

Beleevers under the workes of the Law for *obedience*, not for *iuſtification*.

for *iuſtification*; but he muſt be under the curſe of it: yet it follows not that hee is not under the workes of the Law for obedience, and yet not under the curſe of it.

This place is indeed an hammer and hatchet againſt popery, who by ſeeking iuſtification by the workes of the Law, thruſt themſelves under the curſe of God; for if the curſe, attacheth him that ſeeketh righteouſneſſe before God by *Moſes* Law; how much more accurſed are they that by obſervation of humane Laws and traditions, by humane ſatiſfactions and impoſitions, ſeeke to demerrit God, obtaine without Chriſt, what onely Chriſt can procure. The greater is their ſinne and danger, who after the knowledge and profeſſion of the truth for ſome politick and worldly ends runne back into recuſancy, and popery, which is the way of

of perdition, apparently renouncing the bleſſing of juſtification by free grace; and chuſe the curſe of the Law, which ſhall runne into their bowells as water: of ſuch apoſtacy may be ſaid as of *Iudas*, it had beene good for them they had never beene borne.

OBIECT. 3.

To whom the Law is not given, to thoſe it belongs not at all, But the Law is not given to the righteous, 1 Tim. 1. 9. *Therefore it belongs not to beleevers being juſtified.*

Anſw. 1. The ſcope and intention of the Apoſtle is not to aboliſh the Law, who in the words immediately going before ſaith that *the Law is good if it be uſed lawfully:* which words clearely import and imply, that among beleevers there is a good vſe of the Law, which true

true uſe hee ſhewes in the fifth verſe, namely, to be a guide and direction to the duties of love and charity, which is now the effect of faith, as the words plainly ſhow: for *the end of the commandement is love, out of a pure heart, a good conſcience, and faith unfained.* Note, that the Apoſtle maketh that *love* which is the *end of the commandement*, a fruite and effect of faith: and therefore a beleever is not looſed from the love and obedience of the Law by faith, but tyed unto it.

2. The ſence of the Apoſtle is not, that a righteous man can be under no lawes; for *Adam* in innocencie was a moſt righteous man, and yet was under the Law, both in generall, under the whole Morall Law; and in ſpeciall, under the Law concerning the forbidden tree: and this Law

Law was given to the moſt righteous man in the world. Innocency and righteouſneſſe in perfection exempts no creature from the Law of his Creatour. But the Apoſtles meaning is, that the Law is not given *againſt a righteous man*, that frameth his courſe according to the Law; it dealeth not with him as an enemy that aſſenteth unto it, that is delighteth in it in the inner man, that is ruled and ordered by it; it can pronounce no ſentence of damnation againſt him; it neither can juſtifie him who is already juſtified by faith, nor yet can condemne him. And that this is the true meaning of the Apoſtle appeareth by 2 arguments in the text. 1. In the originall word κεῖται, which implieth an action or plea of God againſt a man; and that the Law is not Gods action, or plea

The Law is given *unto* a righteous man, but not *againſt* him.

Non dicit οὐ τίθεται, *non eſt lata lex, ſed* οὐ κεῖται, *non eſt poſita.*

plea againſt a righteous man to bring him under judgement, or ſubdue him under the ſentence of it ; for Chriſt hath freed ſuch a one from the curſe by his merit, and obedience, as alſo by his ſpirit made him a lover of the Law. And this is the ſame in ſence with that of the Apoſtle, *Gal:* 5. 23. *Againſt ſuch* (namely as expreſſe thoſe recited fruites of the ſpirit) *there is no Law:* for the Law is ſo farre from condemning ſuch, as it is a witneſſe rather of their conformity to it ſelfe, and conſequently of their love and obedience unto God, and of their ſimilitude with Ieſus Chriſt. 2 Argument in the text is, in that the *lawleſſe and diſobedient* are ſaid to be wrapped up in the full damnatory power of the Law : againſt all whom it is Gods plea and action, yea the bill of inditement to their condemnation.

κατὰ τῶν τοιούτων οὐκ ἔστι νόμος

3. Neither

3. Neither is the Law given to the juſt, to wring obedience from them by terrours, or threatnings, or expectation either of threatnings or rewards: the juſt are not under the Law in this *ſervile manner* of obedience, as are the lawleſſe and diſobedient: for by a free ſpirit of grace they doe the works of the Law, ſo farre as they are regenerate; and the Law to them is not a compelling commander, but a ſweet and faithfull counſellour, and rule of life. But although the Law be not given to the juſt, to faſten any crime or curſe upon them, nor to exact perſonall, and perfect obedience for righteouſneſſe before God; nor to force, compell, or rigorouſly exact obedience from them: will it follow, that it is no way elſe given unto them? or not as a rule of direction for obedience, and a line and ſquare of good works and

The Law not given to the iuſt man for ſervile, but free obedience.

and christian life.

And these answers will fully satisfie all those other places of like sound and sence: as *Gal.* 5. 18. *If yee be led by the spirit, yee are not under the Law. Rom.* 7. 6. *Now ye are delivered from the Law being dead unto it*: that is, yee are freed from the Law as it is the strength of sinne, as it irritateth, and provoketh to sinne, as it did while wee were in the state of nature, as it wrapps the transgressor in the curse, and as it forceth it selfe by terror and constraint: for now the beleever *serveth in newnesse of spirit, not in the oldnesse of the letter*; that is, freely from a renewed spirit obeyeth the Law as the rule of holy life.

OBIECT. 4.

Gal: 5. 1. Stand fast in the liberty wherewith Christ hath

hath made you free; and be not intangled againe with the yoake of bondage: *that is, ſay they, the Law.* Gal. 3. 13. Chriſt hath freed us from the curſe of the Law.

Anſw. It is not ſaid that Chriſt hath freed us from the obedience, or *command* of the Law, but from the *curſe* of it; which we queſtion not.

2. Chriſtian liberty is not a freedome from the *obedience* of it, but rather from the *diſobedience* of it: *Rom.* 6. 18. *Being free from ſinne, ye are made the ſervants of righteouſneſſe:* We are *called to liberty*, but we muſt not *uſe our liberty as an occaſion to the fleſh*; but to frame to the commandement, *By love to ſerve one another*, *Gal.* 5. 13. Where the Apoſtle plainely proveth, that Chriſtian liberty looſeth us not from the obſervation of the Law, but

Chriſtian liberty frees us not from the obedience of the Law, but the diſobedience of it.

but ſtraitly enioyneth it, for the *whole Law is fulfilled in one word, which is love*, v. 14.

Wherein Chriſtian liberty conſiſteth.

3. As they retire the ſame ſtone, ſo it muſt returne upon themſelves, we muſt therefore againe tell them, what are thoſe parts of Chriſtian liberty, which the Apoſtle aymeth at: and if they thinke, that the Apoſtle beſt knew his owne meaning, they ſhal take them from himſelfe. The firſt of them is, freedome from the *burden of legall ceremonies*, ſacrifices, circumciſion, and beggarly rudiments, which were heavy yoakes; which being aboliſhed by Chriſt, Chriſtians muſt never entangle themſelves with them any more: and that the Apoſtle directly ſpeaketh of theſe in the place alledged, ſee v. 2, 3. *If yee be circumciſed Chriſt ſhall profit you nothing*: therefore ſtand faſt in your liberty. The 2 branch of our liberty is from the *curſe* of the

the Law, in that *Chriſt was made a curſe for us*: with which moſt ponderous and preſſing yoke we muſt never entangle our ſelves any more, by ſeeking juſtification by the workes of the Law, and to ſettle us firme in this our liberty is our Apoſtles ayme and argument. *Gal.* 3. 10. 13. The third branch of our liberty is freedome from *perfect impletion, and perſonall performance* of the whole Law for juſtification: for thus we are no *more debters to the Law*, *Gal.* 5. 3. Nor muſt ever returne to that bondage to ſeeke righteouſnes and juſtification by the Law, in whole or in part: *For Chriſt is become of none effect unto you, whoſoever of you will be juſtified by the Law, yee are fallen from grace, verſe* 4. The 4. branch of our purchaſed liberty by Chriſt is a freedome from the threats and terrors of the Law, compelling and forcing obedience: and

now

now not feare but love muſt chiefly conſtraine us to duty; not compulſion, or carnall reſpects, muſt carry us as ſlaues to the commandement, but now diſcerning the holineſſe, excellency, and righteouſneſſe of the Law, the heart is moved freely to runne the wayes of God, *Gal.* 5. 25. *If wee live in the ſpirit, we muſt walke in the ſpirit.*

OBIECT. 5.

The Law of Moſes was given onely to the Iewes, and was to endure but vnto Chriſt, Luke 16. 16. The Law and the Prophets were till Iohn. *And Chriſt is the end of the Law to every beleever, Rom.* 10. 24.

Anſw. 1. The Law for *writing*, and ſome *Circumſtances* was given to the Iewes by the hand of *Moſes*: but in reſpect of

of the *ſubſtance*, and *matter* obedience, belongs unto all men of all ages and nations. Becauſe, 1. It muſt *ſtoppe every mouth both of Iew and Gentile, Rom:* 3. 19. 2. It muſt *judge every man according to his work, both Iew and Gentile.*

2. It ſeemes the Prophets are aboliſhed as well as the Law. But I hope they will not ſay, that all the doctrine of the Prophets is aboliſhed. It is true, that the whole Propheticall doctrine, which did *ſignifie*, or *prophecy*, or *promiſe* good things to come; when Chriſt was actually come, received *accompliſhment*, but not *aboliſhment:* which is *Tertullians* diſtinction. But much other poſitive doctrine of the Prophets, is as uſefull and proper to us, (for whom it is by ſpeciall divine providence reſerved) as it was to the ages to which it was firſt directed.

Law and Prophets, how farre aboliſhed.

Legis et Prophetarũ ordo exinde ceſſavit per adimpletionem, non per deſtructionem. l. 4. cont. Marc. c. 33.

And even ſo the Law, which in reſpect of *ſhadowes* was to continue till *Iohn*; in the ſubſtance of it is a permanent and everlaſting doctrine, directory, and deriveable to all the ages of the world.

3. Chriſt is *the end of the Law*; but as *Auguſtine* wittily diſtinguiſheth; the *perfecti* & end, not the *deſtroying* end. For,

Finis perficiens, non interficiens. Aug. in Iob: 2. ad. 55.

Chriſt the end of the Law 5 wayes.

1. He was the *end or ſcope*, unto whom the Law, eſpecially the pædagogie of *Moſes* was directed.

2. Hee was the *end* alſo of the Morall Law, becauſe hee fully and perfectly obeyed the law, and ſo the Law in him attained his proper end, as it had not elſe done among all the ſonnes of men.

3. He is the end of the Law, on whom all the malediction of the Law fell fully, and perfectly, and had on him full accompliſhment. 4

4. He is the end of the Law, in whom all the blessings and promises of the Law attaine their end; for they are all in Christ *yea, and amen:* all of them in him, & for his obedience, are exhibited & compleat. 2 Cor: 1. 20

5. He is the end of the Law to every *beleever for righteousnesse*, in that he doth bestow and impute unto us that full righteousnesse which the Law requireth of us; and in that by the donation of his spirit, hee kindleth in beleevers a new obedience framed unto the Law; so as they begin a renewed obedience of it in *earth*, and fulfill it perfectly in *heaven*. Whence issueth a cleane contrary conclusion. If Christ be the end of the Law, wee are therefore faster tyed to the obedience of it than before.

Very false therefore is that position, That the Law is at such an end, as it can nore command a man in Christ, than a

dead man can command his wife; or a Maſter his ſervant when hee is made free. To which traditionary doctrine carried from woman to woman I anſwer. 1. That the Apoſtle ſaith indeede, *Rom*: 7.4. that by Chriſts death wee are *dead to the Law*; namely in regard of the curſe, and of thoſe rebellious motions excited in us by occaſion of it; and in regard of the terrour and rigour of it; as a woman is from the threats and rigour of a dead husband: but the Apoſtle ſaith not, that the Law is dead either in reſpect of the direction of it, or our obedience to thoſe directions. 2. As the Apoſtle ſaith, we are *dead to the Law*: ſo he ſheweth the end of our freedome from ſo hard an husband; namely that *wee might be married to another*: *i.* to Chriſt raiſed from the dead; the effect of which marriage is not a barren

How wee are dead to the Law and the Law not dead to us.

Legem autem Decalogi nec poſſe, nec debere dici nobis mortuam; quam vii dicantur Legi mortui in quibus non invenit vim peccatricem regnantem &c. Beza ad defenſ. contra Caſtel: in Rom: 7.6.

Et poſtea, Legem nuſquam invenio dici mortuam, ſive de impiis, ſive de piis agatur.

ren life, but to *bring forth fruit unto God:* the bleſſing of the marriage betweene Chriſt and the faithfull ſoule is fruitfulneſſe before God; ſo as this death of ours to the Law bringeth in a new ſubjection unto it: which is indeed the height of our Chriſtian liberty here, and proceedeth from the ſpirit of freedome. 3. His ſhift is too ſhort to ſhuffle from the firſt covenant to the ſecond; and as falſe is it to ſay, that the Law is the rule in one covenant, and not in another: as if the matter of the firſt covenant and ſecond were not one and the ſame; the righteouſneſſe, and obedience of both were not one in ſubſtance, differing in manner of apprehenſion and application. Shall any live by vertue of the ſecond covenant, that *doth not theſe things*, or that brings not the righteouſnes of the Law in himſelfe, or his ſurety?

CHAP. 10.

Reſolving ſundry other objections alledged to prove the abolition of the Law.

OBIECT. 6.

To whom all the commanding power of the Law, under paine of the curſe, and the enjoyning of good workes for juſtification: as alſo to whom the condemning power of the Law is aboliſhed and ceaſed, to them the Law is altogether made void, and abrogated. But to beleevers both ſuch commanding power, and condemning power is ceaſed. And therefore, &c.

And thus they further explaine it. Suppoſe a juſtified man commit adultery, or murther, or be drunke, the Law of God can take no hold of him, nor the juſt God can puniſh

punish him by the Law, being utterly abrogated to such a person.

Answ. The former proposition is apparently false for the Law both for matter and forme stands in force to justified persons, and retaineth on them a commanding power, and enjoineth on them good works, although the manner of commanding in the rigor of it is to them abated: for how ordinarily did Christ and his Apostles command the workes of the Law to beleevers, and that under strait penalties read *Math.* 5. and 6. Chap. and telleth his followers that when they have done so farre as they can all the things of the Law; they have done *what was their duty*, and that *they were bound unto*, *Luke* 17.10.

2. These confused men distinguish not betweene the

condemning power of the Law and the Law it ſelfe; yet this diſtinction cutteth the ſinewes of this obiection: for can it prove the Law itſelfe aboliſhed, becauſe the condemning power of it is to ſome removed by Chriſt? or if certaine uſes of the Law bee aboliſhed, as in way of righteouſneſſe, life and ſalvation; or in way of terrifying, accuſing, or condemning the iuſtified by faith: muſt therfore the Law it ſelfe, and all other uſes of it be aboliſhed.

Non eſt neceſſe nos ab obedientia Legis liberari, quin Legis aliquod munus abrogatur. Whitak contra Dur. pag: 714.

3. What beleever conceives himſelfe under the commanding power of the Law, to bee iuſtified by it? or to expect to ſtand righteous before God by their obedience? as theſe men vainely dreame: no they have other ends of their obedience to the commandements of the Law. As,

1. To teſtifie their indeavor in obeying the righteous Law and will of God, and their con-

formity to his image in the ſame.

2. Not for the *juſtification* of their perſons, for that is onely by Chriſts compleat obedience made theirs by faith; but for the *teſtification* of their iuſtifying faith: according to the direction of the Apoſtle, *Iam.* 2. 20. *Shew me thy faith by thy works.*

3. Not for the *attaining of ſalvation* by the dutie done; but to attaine a comfortable aſſurance of it: 2 *Pet.* 1. 10. *Give all dilligence to make your election ſure.* How *may* we? *for if wee doe theſe things &c.*

4 Not to merrit any thing, but to encourage themſelves in the way of obedience, by caſting eye on the bleſſed remuneration freely promiſed, and performed to duties of love to God, and man; begun and perfected by faith in Chriſt. *Heb.* 11 26. *Moſes had reſpect to the recompence of reward.* Yea our Lord himſelfe, *for the joy that*

was ſet before him endured the croſſe and deſpiſed the ſhame. Heb. 12. 2. All theſe are other ends which beleevers propoũd to themſelves in their obedience then to be juſtified by it.

4. I anſwer, it is utterly falſe and wicked, that Gods Law taketh no hold of a juſtified perſon committing hatefull ſinnes, as of murder, adultery and the like. For although Chriſt have freed him from the curſe and vengeance, and the eternall damnation of his ſinne. *Rom.* 8. 1. Yet may the Law take hold on him for a ſtinging correction, and a ſharp puniſhment according to the ſcandall of his ſin. Did not the Law take hold on *David*, when with ſo many other evills; Gods ſword was upon his houſe for ever, for his ſcandalous ſins? Did not Gods Law lay hold on *Moſes* & *Aaron*, then whom none was more faithfull in Gods houſe; when

for

for ſinne they lay under ſharpe rebukes, and chaſtiſement, and were barred the land of Canaan?

Object. But theſe were examples in the old teſtament, before Chriſts death.

Anſw. And are not beleevers in the new teſtament ſubject to the ſame law, and penall ſtatutes of correction? Were not examples of the old Teſtament *examples to us* that *wee ſhould not ſinne as they ſinned?* How could we ſin as they did, if we were not under the ſame Law? Or what elſe but the law taketh hold on beleevers in the new teſtament, when for the unworthy uſe of the Lords ordinances they are *judged of the Lord, even for this cauſe*, ſaith the Apoſtle. *Object.* Some ſay, they were hypocrites that were judged. *Anſw.* As if they be hypocrites that muſt not *be condemned with the world.*

1 Cor: 10. 6.

1 Cor. 11.

5. But

5. But of all their aſſertions, that is as blinde as bolde, That if God call a beleever to account for the breach of his Law: hee may ſay, *God hath nothing to doe to call him to account: hee may refuſe to be tried in that Court.* If God ſhall ſay, leave ſuch a ſinne, or be damned; doe ſuch a duty, and be ſaved: he may ſay, *We will doe neither the one nor the other on theſe tearmes.* Well may he ſay, and more, *that his tongue lets fall unſeemely tearmes*: and it hides his nakedneſſe but a little to droppe out, that his meaning is, that God hath nothing to doe to call a beleever into the court of nature. For howſoever hee will teach God what hee hath to doe, or what he hath not to doe; he might long ſince have beene taught, that God will require of us even that righteouſneſſe which he put into our nature:

nature: and that is a talent which we must be countable for aswell as any other.

Obiect. 7.

Those that have the spirit of God for their rule, and doe all by a free spirit, they needs not the Law to rule or urge thē: to them it is vaine and needlesse. But all beleevers have the spirit to rule them; and they doe all by a free spirit. Therefore.

Answ. The former proposition is false, that those that have the spirit to rule them, have no neede or use of the Law: and as grosse to conceive the spirit and the Law contrary: which are indeed inseperable: for the *Law* is the instrument, the *Spirit* is the workmaster; the *Law* is the rule, the *Spirit* the applier of that rule. The

The ſpirit is ſo farre from deſtroying the Law, that he *writeth it in the inner parts*, he addeth *clearenesse* and light unto unto it; he worketh love and delight unto it.

2. It was ever the wicked conceit of Libertine Enthuſiaſts, that the ſpirit worketh our obedience *immediately*, and by himſelfe alone, rejecting all meanes; whereas he worketh it in us ordinarily by the word, the Law and the Goſpell. *Ioh.* 16. 13. The ſpirit ſent to beleevers, *ſhall not ſpeake of himſelfe: but whatſoever hee ſhall heare, that ſhall he ſpeake*. He is in himſelfe the ſpirit of illumination, but enlighteneth beleevers by ſhewing them what is to be *done* by the Law, and what is to be *beleeved* by the Goſpell.

3. Is the ſpirit therefore a *free* ſpirit, becauſe hee frees us from the Law? no verily, but be-

becauſe he ſets us free to the performance of it. This reaſon holy *David* gives us, *Pſal:* 119. 32. *I will then runne the way of thy commandements, when thou haſt enlarged* or ſet mee free. Or is that the duty of a free and willing ſubject to caſt off the lawes of his King? No but moſt freely and willingly to obey his Law: and this is the freedome wrought by the free ſpirit in free and ingenious Chriſtians.

4. To ſay, we obey God by by the ſpirit without a Law or a commandement, is a meere non ſence: for is any obedience without a Law? Is not our rule to *doe onely* what the Lord commandeth? what can be more ridiculous than for a ſubject to profeſſe obedience tohis Prince, but yet hee will not be under any Law? And to ſay they obey of love, and yet obey no commandement, is as fond

fond and falſe. 1 *Ioh*: 5 3 *This is the love of God, that we keepe his commandements, and his commandements are not grievous Ioh*: 14 15. *If ye love me, keepe my commandements*: love muſt ever looke to the commandement.

Obiect. 8.

Thoſe that are under the Law of Chriſt, are not under the Morall Law. But Beleevers are under the Law of Chriſt, Gal: 6. 2. and ſo fulfill the Law of Chriſt. *Therfore.*

And thus doe they further unfold themſelves, that wee may underſtand them: conſider (ſay they) men as creatures in their naturall being, thus are they under the Morall Law given by their Creatour: But conſider them as redeemed and new creatures, they are freed from that Law,

and

and onely tyed to precepts taught by Chriſt in the Goſpell: which teacheth to deny ungodlines and worldly luſts, and to live ſoberly, juſtly and godly in this preſent world: Tit: 2. 11.

Anſw. Here is a whole bundle of errours to be untied.

1. The propoſition is falſe, that beleevers who are under the Law of Chriſt, are not under the Morall Law; ſeeing the Law of Chriſt is for ſubſtance the ſame with the Morall Law: for what is the Law of Chriſt in the place alledged, but the doctrine, precept, and commandement of Chriſt enjoyning the love of our brethren, & *bearing their burden:* which the Apoſtle oppoſeth not to the Morall Law, (as theſe ſectaries doe) but enjoyneth it as a more neceſſary Law, than all that heape of ceremonies to which

which the falſe Apoſtles would have brought them backe: againſt whom he ſtrengtheneth the beleevers of that Church, through that whole Epiſtle.

2. It is frivolous and popiſh to conceive the Goſpell a *new Law*: for is not the covenant of grace the ſame in the old Teſtament, and new? and did not the holy men in the olde Teſtament, *Moſes, David, Samuel, Daniel*, and the reſt enjoy the ſame covenant with us or were they ſaved by another Goſpell than we? or did not they frame their lives to the ſame ſobriety, righteouſnes and holineſſe that we doe?

2 Did not the Apoſtles preach and write the Goſpell? Yet 1. *Ioh.* 2, 7. they profeſſe: *We write no new commandement, but the old which yee have had from the beginning.* And what was that, but the ſame which was written in mans nature before the fall

fall, and after written by Gods finger in tables of ſtone: which ſame commandement, though he call a new commandement in the next verſe; that is not, becauſe it is another in the ſubſtance, but the ſame law of love renewed, and reinforced upon new grounds by Chriſt the great Law-giver. And ratified both by his owne doctrine and example, and in this new manner it was never urged before.

3. So farre is the Law of Chriſt from eating up the morall law, that it helpeth up obedience unto it: according that auncient rule of S. *Auguſt.* The *Law knowes* to command, but the Goſpell to aſſiſt to the commandement. True it is, that Chriſt aboliſhed all Lawes that made difference betweene man and man, *Iew* and *Gentile*, *Eph.* 2 14. Yea and the Morall Law, ſo farre, as it made difference betweene God & man beleeving.

L. x inberet novit, gratia iuvat. Epiſt 95 ad Innocent.

And

And 2. as it is oppoſed to the Goſpell: And 3. as it hindreth entrance into the kingdome to beleevers. And 4. as any thing in it was accidentall, ſignificative, circumſtantiall or tempoall. But all matters ſubſtantiall, eſſentiall and eternall, Chriſt by his Law hath confirmed to continue for ever. This harmony of the Moral Law and Chriſts Law, judicious *Calvin* in his harmony avoucheth, *The whole Law* (ſaith hee) *agreeth with the Goſpel both in condemning the ſame vices, and commanding the ſame vertues.* And if this be ſo, then certainly it deſtroyes not the Law. And *Parens on Rom:* 10. 14. ſaith, *They erre that thinke the Law repugneth Chriſt in the Goſpel.*

Tota Lex eſt conſentanea cum doctrina Evangelij, de vitijs vitandis, et virtutibus perſequendis. page 443. Errant qui putant Legem repugnare Chriſto

4. It is little under blaſphemie, that they oppoſe the Father, and the Sonne, as if they had diverſe wills, divers rules, or contrary Lawes; whereas

as the Son professeth, that hee *spake nothing from himselfe, but from the Father Ioh. 5.16:* Besides, how doth ignorance befoole them, in telling us that Christ as Redeemer hath loosed us from the obedience of the Morall Law due to our Creator? For is not God the Redeemer the same with God the Creator? Is any honour due to the Father for creation, that is not due to the Sonne for creation? *Ioh: 5. 23. That all men should honour the Sonne as they honour the Father*: or is any honor due to the Son for redemption, that is not due to the Father for redempt ō? Did not God the Father give up his Son for our our redemption: & shall not we well requite him in casting off all duty belonging to him as our Creator? Or can the addition of the greatest & most singular benefit that we are capable of, loose us from our former duty, or rather tie us faster?

Cer-

Certainely the g ft of Chriſt for our Redemption, doubleth, and faſtneth the bond of love and dutie betweene our creator and us, but no whit doth ſlacke or looſen it. Such poore ſhiftes, and doubts are they driven unto, as a ſilly hare cloſe followed, and hard runne.

CHAP. II.

Shewing how theſe Libertines runne againſt the ſtreame of our worthieſt Writers, graciouſly inſtructed to the kingdome of heaven.

IT is not unuſuall with impoſtors, when they ure driven off the authority of the Scriptures, to ſhroud and hide themſelves with ſome humane teſtimonies wreſted, and for moſt part diſtorted from the true meaning and intention of their

their alledged Authours: and even ſo doe theſe men pretend that they have the conſent and authority of ſundry Proteſtant Writers, of great note and name in the Church, to ſtrengthen and confirme their novelties: wherein they are impudent to admiration; ſeeing there is never a learned man that ever I met with that ſideth with them in the abrogation of the Law; nay not any, but as occaſion is offered, doth urge the Morall Law as of great uſe to guide all true beleevers, and juſtified perſons in the right way of godlines, and all Chriſtian dutyes. With what boldnes doe they claime Mr. *Luther* to be wholly theirs, and themſelves to bee wholly of his judgement: and that they hold nothing in this point but what they ſucked from his breeſts? let us therefore ſee in this one inſtance how they ſerve all the reſt. And

One of this learned ſect ſaid. Wee are of *Luther*, and was before the Apoſtles.

And first I affirme that M. *Luther* was so farre from being an *Antinomian*: that no man doth more expressely and soundly overthrow and contradict this wicked opinion than he, neither can any man desire a stronger humane witnes against thē thā *M. Luther*. Read his words with a pause and judge. *Satan* (saith hee) *stirreth up daily new sects: and now last of all he hath raysed up a sect of such as teach, the ten commandements are to be taken out of the Church, & that men should not be terrified with the Law.* And after, *such is the blindnesse and presumption of franticke heads.* And are they other that challenge *Luther* the patrone of a Sect, which himselfe saith, the Devill hath raised?

Luther. preface to Comment. on the *Gal:*

And page 171. He speaketh of three sorts of men that abuse the Law. First those that seeke justification by the Law. Secondly.

condly. *Thoſe that will utterly exempt a chriſtian man from the Law, as the brainſicke Anabaptiſts went about to doe.* And *of this ſort are very many alſo at this day which profeſſe the Goſpell with us, who dreame that Chriſtian liberty is a carnall liberty to doe whatſoever they liſt, &c.* on cap: 3. 25.

And on cap. 3. 19. pag: 153. *Here I admoniſh* (ſaith hee) *all ſuch as feare God, and eſpecially teachers of others, that they diligently learne out of* Paul *to underſtand the true and proper uſe of the Law; which I feare after our time will be troden under foote, and utterly aboliſhed by the enemies of the truth.* It is eaſie from theſe words of *Mr. Luther* to collect, that, 1. Hee did not conceive the Law thruſt out of all uſe by Chriſt: for then why ſhould men fearing God learne the true uſe of it? 2. That if hee feared men

see also Luther on Gen. 22. & Roberts on the Coven. p. 765.

would abolish it, then his judgement was it ought not to be abolished. 3. That if hee esteeme this sort of men that would abolish the Law, enemies of the truth: then certainly he is not their patron in this loose and carnall opinion.

And pag. 154. *Forasmuch as wee diligently and faithfully teach these things: we doe therefore plainly testifie, that we reject not the Law, and workes, as our adversaries doe falsely accuse us: but wee doe altogether establish the Law, and require the workes thereof, and wee say the Law is good and profitable.*

And cap: 5. 14. pag. 254. *It is necessary that godly Preachers should as diligently teach the doctrine of good workes, as the doctrine of faith: for Satan is a deadly enemy to both.* Is *Luther* now yours? Is hee not as contrary, and directly contradictory to your foolish tenents as

as the Sunſhine of midday is to the darkeneſſe of midnight? Doth not he diſclaime you as adverſaries, yea as falſe accuſers, while you challenge a line or ſyllable of his doctrine in the patronage of your deluſions? You reject the Law, and workes; he profeſſeth, he rejecteth neither: you aboliſh the whole Law wholly; but he eſtabliſheth it: you reject them for legall Preachers that teach not Chriſt aright, who urge men to the duties of the Law; but he impoſeth it as a neceſſary part of their office to urge the Law, yea as neceſſary as to teach the doctrine of faith. For ſhame therefore never claime *Luther* more, nor father your fooleries on him, than whom you have no ſtronger enemy.

Object. But doth not Mr. *Luther* ſay on ap. 3. 28. *That Chriſt hath aboliſhed all lawes*

of Moses that ever were?

Answ. Yes, all the lawes of *Moses* whereof he speaketh in that place: for take the whole sentence, and yee shall know his minde. *Where Christ is put on*, (saith he) *there is neither Iew, nor circumcision, nor ceremony of the Law any more: for Christ hath abolished all Lawes of Moses that ever were:* that is, all ceremoniall Lawes. Yea and the Morall Law so farre as in *Moses* hand accusing, terrifying, and condemning the beleeving conscience: in which regard *it should be utterly ignorant whether there were any Moses, any Law, any Iew.* Ibid:

Object. Page 177. *So many as are justified, are justified not by observation of mans Law, nor Gods Law, but by Christ alone, who hath abolished all Lawes.* Doth not Mr. *Luther* clearely say, that all Lawes are abolished?

Answ.

Answ. Nothing is more true; for even the Morall Law in respect of justification is abolished to the beleever, which is Mr. *Luthers* expression: but that either the Law it selfe in the substance of it, or in respect of all other uses is abolished, *Luther* saith not: and wee say with *Luther*, *Accursed be that doctrine, life, and religion, which endeavoureth to get righteousnesse before God by the Law, or workes thereof.*

Ob. Luther on c:4 27 p. 222. saith, that *a Christian laying hold on Christ by faith, hath no Law, but all the Law to him is abolished with all his terrours, and torments.* And page seq: *We say that the Morall Law, or the Law of ten commandements hath no power to accuse, and terrifie the conscience in which Iesus Christ reignet h by grace: for hee hath abolished the power thereof.*

Anſw. And we ſay ſo too, and holde it our happineſſe to beleeve this ſweet Goſpel. But *Luther* ſpeakes here, and every where elſe of certaine uſes of the Law, either for juſtification, righteouſneſſe and ſalvation; or elſe for terrour, accuſation and condemnation: and thus wee have proved long ſince, and at large, that it is aboliſhed to the beleever.

2. We ſay, that to aboliſh the *power* of the *Law*, is not to aboliſh the *Law*: and to aboliſh the power of *accuſing* and *terrifying*, is not to aboliſh all the power of it. And all their ſhreddings and cuttings, and poore allegations out of Mr. *Luthers* workes, doe onely prove the magnifying the Article of Chriſtian righteouſnes againſt the righteouſneſſe of the Law, and workes: wherein *Luther* was for the ſingular good of the Church moſt vehement:

hement: but none of them doe ſo much as glance at the aboliſhing of the Law as a doctrine or rule of life; which Mr. *Luther* not in a few places acknowledgeth to binde all men from the beginning of the world to the end of it.

But whereas no man better knew Mr. *Luthers* judgement than his owne ſchollers and followers, it will not be amiſſe to heare them expreſſing their Maſters minde in this argument, and delivering unto us what they received from him, from whom to depart in any thing they held almoſt piacular.

Chemnitius a moſt learned and moderate *Lutheran*, in his common place *de lege cap.* 10. and 11. directly refuteth theſe *Antinomiſts*, and ſheweth that the regenerate are not under the Law in reſpect of *juſtification, accuſation, condemnation,*

Non ſunt ſub lege quoad juſtificationem, accuſationem, condemnationem, coactionem, &c.

Eſt igitur ſententia vera, et forma ſanorum verborum, eſſe aliquem legis uſum in renatis, & is triplex eſt &c.

De Lege Dei cap 10. circiter finem, & cap. 11. De dignitate doctrinæ Legis contra Antinomos.

or *coaction*: but yet affirmeth a threefold uſe of it in the regenerate: 1. as a doctrine to direct in duties: 2. as a glaſſe to ſee the defects of them: 3. as a correcter, and reſtrainer of remanent corruption. In all treading in the very ſteppes of of *Luther*, as wee have declared.

Sanctiſſimo ſuo merito tabulas Legis abſcondit, non ut Legi nullam amplius debeamus obedientiam, ſed ne maledictione feriat eos qui ſint in Chriſto. Abrogata lex non quoad obedientiam, ſed quoad maledictionem.

Fredericus Baldwinus a learned profeſſour in *Wittenberg*, *Paſſionis typicæ lib: 2. typ: 6.* hath theſe words. Chriſt our Saviour by his moſt holy merit hath hid and covered (alluding to the propitiatory) the tables of the Law; not that we owe no further *obedience* unto it, but that it may not ſtrike with *maledictio* thoſe that are in Chriſt: for the Law is abrogated by Chriſt, not in reſpect of *obedience*, but in reſpect of *malediction*. Many more were eaſily induced to ſpeake the ſame thing; but I content my ſelfe with

with theſe, from whom none of the reſt diſſent: and conclude, that if Mr. *Luthers* ſchollers underſtood their Maſters doctrine better than theſe Libertines; then they ſew but a fig leafe to cover their nakedneſſe, by ſtretching any of Mr. *Luthers* phraſes to the proving of their profane opinion.

And as Mr. *Luther* hath abundantly cleared unto us this truth, ſo have we the conſent of all godly, learned Proteſtant Writers both ancient and moderne, whom I might induce as a cloud of witneſſes; not like that cloud which *Elias* his ſervant did ſee as bigge as a mans hand, but like the ſame cloud when it covered the whole heavens.

My ſpare time is not ſo much, nor perhaps the Readers, neither in ſo cleare a caſe were it ſo needfull to make this volume ſwell with ſuch

numberleſſe teſtimonies of orthodox Divines, as profeſſedly refute this profane and lawles, and as brainles a fancy. I will onely therefore ſhew theſe delinquents againſt the Law to be caſt by the verdict of an whole Iurie of godly Divines. And becauſe they ſhall not deny but they have faire triall and proceeding, we have empannelled twelve men, the moſt of which they acknowledge their friends and well-willers, (even as they challenge Mr. *Luther* the foreman to be wholly theirs) and one man ſhall not ſpeake for all, as in ordinary trialls; but as it is in great and extraordinary trialls, every one ſhall deliver his owne ſentence.

Tametſi digito Dei Legem ſcripta n in cordibus habent, bifariam ta.

The firſt of them is Mr. *Calvin*, who in the ſecond booke of his Inſtitutions, cap. 7. ſec. 12. having ſpoken of two uſes of the Morall Law; addeth a third, which *eſpecially concerneth*

neth the faithfull: namely that therby they *muſt daily more certainly know what is the will of God* to which they aſpire: as alſo *by the frequent meditation of it, they ſhould be excited to the obedience of it, and ſtrengthened in that obedience, and reſtrained from the offences of it.*

men adhuc in Lege proficiunt: eſt enim illis optimum organum, &c. Vt frequentie ius meditatione excitetur ad obſequium, in eo roboretur, & a delinquendi lubrico retrahatur.

In the 13 ſection he anſwers the Libertines objection: But becauſe the Law containes the miniſtration of death, therefore Chriſtians muſt reject the Law. Farre be from us (ſaith he) ſuch a profane opinion: for *Moſes* excellently ſheweth, that the Law which can beget nothing but death among ſinners, hath among the Saints a better and more excellent uſe: and what that is hee ſheweth, namely to be one, perpetuall, and inflexible rule of life.

Faceſſat longe ex animis noſtris profana iſtæc opinio. Sed una eſt, perfecta, et inflexibilis vivendi regula.

In the 14. ſection he anſwereth at large that objection, that the Law is abrogated to the faith-

faithfull, ſpeaking *ſtill of* the *Morall Law*: namely, not that *it doth not ſtill command* what *is right* as it did before, but that *it is not that* to them *as it was before*, in terrifiyng their conſciences, confounding, condemning and deſtroying them. In which ſenſe ſaith he, *Paul* manifeſtly ſheweth that it is abrogated; not in reſpect of *inſtitution* of life, but of the former vigorous *obligation of conſcience*. ſect. 15. Thus have I abridged *M. Calvine* his larger Tractat upon this Argument, wherein wee ſee him wholly conſenting to the doctrine we have propounded through our whole diſcourſe.

De morali adhuc loquor. Non quod illis amplius non iubeat quod rectum eſt, ſed dùtaxat ne ſit illis quod antea erat, hoc eſt ne eorum conſcientias perterrendo &c.

Non ad inſtitutionem pertinet, ſed ad conſtringendæ conſcientiæ vigorem.

Adde only her unto that in the 3 booke cap. 19. ſect 2 Chriſtian libertie, conſiſteth firſt in this: That the conſciences of the faithfull in the confidence of their juſtification before God, muſt lift themſelves above the Law,

Vt fidelium conſcientiæ ſeſe ſupra Legem erigant, totamq; Legis iuſtitiam obliviſcuntur.

Law, & forget the whole righteousnes of the Law. (Yet saith he) no man must hence collect that the Law is needlesse: For it doth not therefore cease to teach, to exhort, and incite to good, though before Gods tribunall it hath no place in their consciences.

Neque hinc recte quis colligat Legem fidelibus supervacaneam esse, quos non ideo docere et exhortari, &c.

The Law therefore, by Mr. *Calvins* determination *abideth* by *Christ* an *inviolable doctrine*, the which by *teaching* us, by *admnishing*, by *rebuking*, and by *correcting*, doth secure & prepare us to every good worke.

Manet igitur per Christum inviolabilis Legis doctrina, quæ nos docendo, admonendo, obiurgando, corrigendo ad omne opus bonum formet ac comparet.

The second is Reverend *Beza*, in his defence against *Castillion*, on *Rom.* 7. 6. farre *be it from me* saith he, that *I should assent to you*, who *say the Law is dead to them, to whom it is cheifly alive*, that is, those that *are most obedient unto it*, meaning beleevers. For a King doth not more manifestly reigne over any, thē those which freely and willing-

Absit ut ego tibi assentiar, qui dicis legem ijs esse mortuam quibus maxime vivit, id est, quos habet maxime obsequentes. Neque enim rex, &c.

ly obey his Lawes. See alſo his judgement conſtant to himſelfe in his annotations upon 2 *Cor.* 3. 11. In what regard the miniſtery of *Moſes* is aboliſhed; concluding that the miniſtry of the Law is ever to be retained in the Church. And in his notes upon 1 *Ioh:* 2. 7. he ſaith. Neither is the Law aboliſhed by the Goſpell ſo farre forth as it commandeth that which is right: but onely ſo farre as it threatneth death to all that doe not perfectly fulfill it: and as the Law by the terrours of death admoniſheth us to think of ſeeking life in the Goſpell, ſo the Goſpell ſupplieth us with the grace of regeneration, whereby according to the meaſure of the ſpirit and grace, we begin to will and to doe: that now the Law becommeth to us in reſpect of the inner man, a ſweet Maſter, as the Apoſtle plentifully teacheth, *Rom:* 6. 7. and 8. chapters. The

Neque enim Evangelio Lex aboletur, quatenus quod rectũ eſt præcipit. ſed, &c.

Vt Lex iam ſuavis ſit nobis ſecundum interiorem hominem Magiſter.

The third is learned Doctor *Whitaker*, the Iewell of the Vniverſity of *Cambridge*, who when *Duræus* the Ieſuite objected againſt Mr. *Luther* the ſame which theſe Libertines affirme of him, that it was his judgement that the Decalogue appertaineth not to Chriſtians; thus gravely anſwereth: That *Luther* moſt truly affirmed the Decalogue, that is, that condition of the Decalogue, either of full and perfect obedience, or of malediction for diſobedience not now to pertaine to Chriſtians; becauſe Chriſt to them hath taken away that condition. 2. That *Luther* ſaith no more than the Apoſtle doth in ſixe or ſeven places there alledged: and therfore they muſt firſt accuſe the Apoſtle, or through *Luthers* ſides wound the Apoſtle. 3. He ſets downe his owne judgment moſt expreſly. The Law (ſaith

Per Lutheri latera Apoſtolo vulnus infligunt.

(faith he) pertaineth to Chriſtians; neither did *Luther* ever deny it: for that juſtice of the Law is immortall, and *every one ought to indeavour with all his ſtrength to live moſt exactly according to the preſcript of the Law.* Thus we have this profound and moſt worthy Doctour affording us a double ſtrength; and together with him ſhe brings us Mr. *Luther* wholly and conſtantly avouching the ſame truth which we have defended through our whole diſcourſe.

Lex pertinet ad Chriſtianos, nec id unquam negavit Lutherus: nam illa juſtitia Legis eſt immortalis, & quæ nunquam deſinet eorum viribus adniti, ut quàm proxime ad Legis præſcriptum vivant. Lib. 8. de paradox. p. 703

The fourth is, judicious Mr. *Perkins*, from whoſe gracious mouth and Miniſtery I received in my youth often the ſame holy truth, as now in his fruitfull writings appeareth every where. As in his *golden chaine, chap: 31.* having ſet downe the uſe of the Morall law in the unregenerate, he cōcludeth, that *the uſe of the Law*

in

in the regenerate is farre otherwise: for it guideth them to new obedience, which obedience may bee acceptable to God through Christ. And upon *Gal:* 3. 12. hee answereth this question; why the Lord saith, He that doth the things of the Law shall live: considering that no man since the fall can doe the things of the Law: and sheweth *that still the Lord repeateth his law in the olde tenure:* 1. *To teach that the law is of a constant and uncheangable nature:* 2. *to advertise us of our weaknesse and shew us what wee cannot doe:* 3. *To put us in minde still to humble our selves, after we have begun by grace to obey the law; because even then wee come farre short in doing the things which the law requireth at our hands.* And on verse 23. he inquireth, that now seeing faith is come, what is the guard whereby wee are now kept? *Answ.*

Answ. The *precepts of the Morall Law. The sayings of the wise are as nayles, or stakes fastned, to range men in the compasse of their owne duties. Eccleſiaſt.* 12. 11. And moſt plainely he coucheth our whole doctrine concerning the Law, in the anſwer of our queſtion upon verſ. 15. *eiuſdem capitis.* The queſtion is how farre the Morall Law is abrogated. *Anſwer.* Three wayes. 1. In reſpect of *Iuſtification.* 2. Of *malediction.* 3. In reſpect of *rigour.* For *in them that are in Chriſt*, God accepteth the *indeavour to obey for obedience it ſelfe. Neverthelesſe* (ſaith he) *The Law as it is a rule of good life, is unchangable, and admitteth no abrogation: And Chriſt in this regard did by his death eſtabliſh it. Rom.* 5. 31.

And on c. 4. 5. The Law muſt be conſidered two wayes. *Firſt as a rule of life. Thus Angels are*

are under the Law, and Adam before his fall, and the Saints now in heaven: and none yeeld more ſubjection to the Law than they, and this ſubjection is their liberty. Againe conſider it as a grievous yoke three wayes, none can beare it,&c. And in his Treatiſe of conſcience, cap. 2. ſaith, That the *Morall Law bindeth the conſciences of all men, at all times to obedience.*

The fifth is our learned and induſtrious *Doctor Willet: Bellarmin* (ſaith he) is not aſhamed to ſlaunder us, that wee affirme chriſtian liberty to ſtand herein, that we are altogether freed from the obedience and ſubjection of the Law: *Vt Moſes cum ſuo decalogo nihil ad nos pertinent. But we call God and all the world to record, that we witnes no ſuch thing: knowing that Chriſt came not to diſſolve, but to fulfill the Law.* Here *therefore* Bellarmin *fighteth with his owne ſhadow*

shadow. But Christian liberty consisteth in three things that we are exempted: 1 From Ceremonyes: 2 From the curse and guilt: 3 From the servitude and reigne of sinne.&c. And upon *Exod.* cap. 20. commandement 10. quest. 9. saith thus. The Morall Law is not now in force *quoad justificationem*: that is, in respect of justification; but it bindeth *quoad obedientiam*, in respect of obedience, for we are boud to keep all the precepts of the Law: but yet *quoad modum obedientiæ et terrorem*, in respect of terrour, and rigorous manner of obedience we are not bound.&c.

The sixth is that grave and learned Bishop *Downam*, whom I must honourably mention, not onely for his worthy parts and labours in the Church; but in the speciall reference of a painfull and worthy Tutor and teacher of my selfe in the Vniversity.

sity. That right Reverend Bishop, in his Treatise entituled, *The doctrine of Christian liberty*, doth exactly (as his manner is) open and cleare this whole doctrine, and in section or paragraph 15. hath these words: The Papists charge us, that wee place *Christian Liberty* in this, that we are *subject to no Law in our conscience, and before God*, and that we are free from *all necessity of doing good works, which is a most divelish slander*; for though we teach that the *obedience to the Law*, is not *required* in us *to Iustification*: but that wee are free from the exaction of the Law in that behalfe: yet we *deny not*, but that *unto sanctification*, the *obedience of the Law is required*, & *we by necessity of duty bound to the observation therof*. And againe, *We confesse to be free from obedience, is to be servants of sinne*, and the willing & cheereful worship of God is true liberty. And

And we acknowledge that the Morall Law of God is perpetuall and *immutable*, and that this is *an everlasting* truth, that the *creature is bound to worship and obey* his Creator: and so much *the more bound*, as he *hath* received the greater benefits. And after, the more a *man is assured* of his *free* justification, the *better he is enabled*, and *the more* he is *bound* to obey it. And the Law hath singular use in them that are justified, 1. as a rule of direction for al obedience. 2 As a glasse of detection of our imperfection to keepe us humble. 3 As a rod of correction in respect of he flesh and old man for mortification &c. And concludeth that section thus. We are therefore in our sanctification freed, though not from *the obedience*; yet from the servitude and bondage of the Law, in three respects.

The seventh is, that learned Bishop

Biſhop *Davenant* a ſpeciall ornament of our Church, and one worthy to ſucceed that famous *Iewell* in the ſea of *Saliſbury*. In his elaborate commentary upon *Coloſſ:* hath theſe words on cap: 2. 14. Seeing this handwriting of the Law is abrogated and aboliſhed in reſpect of the *damnatory power* of it; wee gather that it yet retaineth a *directory power*; wee may not therefore hence take to our ſelves a liberty to ſinne, but an alacrity in our ſervice to God,&c.

Cum Chirographum legis abrogatum et deletum ſit quoad vim damnatoriam, *colligimus illud adhuc habere vim* directoriam: *non igitur, &c.*

The eighth is, Biſhop *Cowper*, an ingenious and reverend Divine, who in his fruitfull Commentary on the 8. to the *Romans*, delivereth himſelfe wholly unto us in this point, & in the end of the 4 verſe hath theſe words:

Albeit by Chriſt we be delivered from *the curſe of the Law*, yet wee are not *exempted from*

from the obedience thereof. In reſpect of the one, the Apoſtle ſaid, *we are not under the Law, but under grace.* In reſpect of the other he had ſaid, that *the Law is good*, and our Saviour proteſteth, he came not to *deſtroy* the Law, but to *fulfill it*, both in *himſelfe* and his *members*, not onely by righteouſnes *imputed*, but alſo *inherent.* For the Law ſtands to us as *a rule of our life*; wee love the *holines* thereof, and ſtrive to *conforme our ſelves* unto it.

The ninth is that moſt ſound and learned profeſſour of Divinity in *Baſil*, *Amandus Polanus*, who in the 6. booke of his *Syntagma cap.* 10. proveth the decalogue, which is the ſumme and ſubſtance of the Morall Law, to belong unto beleevers, and is of great uſe among Chriſtians, by nine ſtrong arguments. I will forbeare the recitall of them, becauſe the booke

booke is common, and easie to be consulted.

The tenth is learned *Amesius*, professour of Divinity in the Vniversity of *Franeker*, who speaking of the Morall Law saith, that although in respect of the faithfull, it is *as it were* abrogated, both in respect of the power of *justifying* which it had in the state of *integrity*: and in respect of the power of *condemning*, which it had in the state of *sin*: yet it is of strength and force, in respect of the power of *directing*. Yea, and it reteineth (saith he) some power of condemning: because it rebuketh, and condemneth *sinne, even in the faithfull*: although it cannot indeed condemne *the faithfull themselues*, that are not under the Law, but under grace.

Quasi abrogata et quoad vim justificandi, et quoad vim condemnandi, &c.

Valet tamẽ ac viget quoad vim dirigendi, et aliquam etiam vim retinet condemnandi, quia peccatum arguit, et condemnat in ipsis fidelibus, quamvis, &c.

The Eleventh is *Hieronimus Zanchius*, a laborious and perspicuous writer. Who in 1 *Ioh.*

Observatio Legis est necessaria Christiano homini, neq; a fide seperari potest.

2. saith, that the observation of the Law is necessary to a christian man: neither can it be seperated from faith. And in his Common place on *Eph.* 2: *Loco quinto de legis Mosaica abrogatione, sect.* 9. speaking of the Morall Law saith, consider the *substance* of it, it is manifest that *it is not abrogated:* that is, that *Christ hath not delivered us from our duty, whereby wee are bound according to the eternall will of God, to worship God, to love our neighbour, and to demeane our selves honestly and modestly, &c.* And after, If we consider the substance of the Law, that is, the summe of doctrine concerning piety; wee deny with Christ, that the Law is simply abrogated; who said, *I came not to destroy the Law.* But if wee consider the accidents which wee have declared, it is manifest that it is abrogated. Thus Mr. *Zanchius* wholly

wholly agreeth with us in our grounds laid downe for the opening of the point: *cap.* 2.

The twelfth is our owne worthy *Estius*, from whose learned tongue I received many gracious instructions in my youth whilest he lived in the Vniversity. This godly man in his exposition on the commandements, pag: 37. saith, That *the Law shall keepe the use that ever it had since the fall till the generall resurrection*, and therefore is as needful now to bee understood as at any time. To whom agreeth *Bucanus*, who saith, that the Law in respect of the precepts of it shall not be abolished neither in this life, nor in the life to come; for God requireth perpetuall love both toward himselfe, and toward the Creatour *suo ordine, &c. loc. de lege.*

All these worthies have passed a joynt sentence against

theſe violaters of Gods moſt righteous Law, and pronounce them guilty of high treaſon & tranſgreſſion againſt the Lord; and of ſpreading ſcandalous words and writings againſt the dignity, equity and validity of his eternall Law; and ſo againſt himſelfe the moſt righteous judge and authour of it: and in ſo high and preſumptuous a ſinne, in vaine expect they that any ſhould pleade for them. It was *Elies* ſpeech to his ſonnes, *ſonnes of Belial*, that is, lawleſſe men, and Libertines, *that knew not the Lord. If one man ſinne againſt another, the Iudge ſhall judge it: but if a man ſinne againſt the Lord, who ſhall pleade for him?* verſe 25. which implieth a ſinne of an high nature directly againſt God, and very hardly forgiven: ſurely ſo is this ſinne of an high nature directly againſt the glory of God,

1 Sam: 2. 12.

God, and the majeſtie of his Law; yet upon their returne and repentance, as they have a Mediatour in heaven to pleade pardon, ſo alſo the Saints in earth cannot but pleade and pray for the pardon of thoſe for whom Chriſt in heaven pleadeth: and even ſo is our earneſt prayer that they may be helped out of their errour, and come backe into the way of truth. But in one ſence (howſoever they applaud themſelves) they have none to pleade for them, never a learned man, nor judicious Divine that came in my hands, or under mine eye in all my reading for theſe many yeares; nor any claſſicke authour that leaneth that way. I muſt needes witneſſe to Mr. *Calvin*, that they learned not their *deliriam* (as he calleth it) out of bookes. And if you will yet perſiſt ſelfe-wiſe, and aſcribe

more to your ſelves, than to all the Proteſtant Divines of ſuch ſingular learning and holineſſe; then may you make uſe of my ſervice in producing ſo many godly writers and witneſſes againſt you; to fill up your liſt and catalogue of falſe teachers that preach not Chriſt aright: and to the names of *London* Preachers, which your ſcandalous ſcattered papers, and loſt libells mention as Phariſaicall enemies to the truth now by you diſcovered: you may put in *Calvin*, *Beza*, *Whitakers*, *Perkins*, and the reſt of the godly Biſhops, and renowned Doctours, who are ſo cleare alſo againſt that which you call truth. It will make a greater noiſe, that you can contemne ſuch conquered adverſaries: for what are your *London* Miniſters to them? Much rather doe I wiſh you would in time conſider how dangerous your way

I have one of your franticke papers, that have accurſed foure moſt worthy Preachers by name, and all the reſt whom you are not at leiſure to name, that are on their opinion and practiſe.

way now is, while you riſe up againſt the moſt impregnable, and unconquerable Law of God: how the Scripture brandeth them for *wicked* men, that *forſake* the Law, and *depart* from the Law; and much more that diſclaime and revile it. And if thoſe that be *partiall* in the Law, that is, take ſome, and leave ſome, be made *deſpiſed of God*, and *vile before all people*: how much more ſhall thoſe that reject it all, and in every part, bee juſtly branded (as you are) for a vile generation of men.

Prov. 28,4
Pſal: 119, 15

Mal. 2: 9

Chap. 12.

Containing the concluſion, and a ſhort direction how the people of God ſhould carry themſelves towards the Law of God.

THeſe premiſes being all duely conſidered, it remaineth that ſuch as deſire to learne Chriſt aright, ſhould take his directions how to demeane themſelves towards his Law, which is ſo *holy*, *juſt*, and *good*. To which purpoſe it ſhall not be amiſſe to lay theſe grounds in our conſciences, and order our ſelves by them.

Firſt, That in the Liberty from the Law, conſiſts the chiefe ſtay and comfort of a Chriſtian; becauſe being now freed

freed from the guilt of ſinne, from the *curſe* of ſinne, and from exaction of an inherent and perſonall righteouſneſſe to juſtification: hee may now without reſpect of his owne obedience, and without regard of any righteouſneſſe of his owne, relie upon the mercies of God, and merits of Chriſt, and challenge his righteouſneſſe before God, with the the Apoſtle, *Phil:* 3 9.

Secondly, That upon this liberty of *juſtification*, (wherein is no reſpect at all of our perſonall obedience) iſſueth another liberty of *ſanctification*; which is a freedome from the bondage and ſtaine of ſinne, not wholly and at once, (as is our juſtification) but in part and degrees: and here although the obedience of the Law be quite ſhut out of our *juſtification*, yet it is required unto *ſanctification*, and we neceſſa-

rily bound unto it; but not to bee thereby juſtified, ſeeing wee muſt neceſſarily be juſtified before we can be obedient.

Pſal.119. 89. *Thirdly*, that the Law is an *eternall doctrine*, and abides for ever; yea *David* ſaith, *it endures for ever in heaven*: that is, not onely his decree appeares ſtable by the government, and perpetuall Law which hee hath ſet in the heavens, and cannot be broken: but as Saint *Baſil* expoundeth it, it abideth inviolably obſerved by heavenly inhabitants, even the holy Angels themſelves: ſo as though it may be contradicted, controverted, and reſiſted by Libertines on earth; yet it is not abrogable for ever, but abideth ſtable in heauen. Doe the Angels in heaven obſerve it as a rule of holineſſe, and doe not the Saints in heaven? doe they live

live by divers charters? And if the Saints in heaven, who have attained full perfection, and perfect ſanctification, are bound to the Law, are the Saints in earth ſo perfect, as they are looſe from it? Hath not Chriſt done as much for them as for theſe?

Fourthly, That the Law of God is the rule of godly life: in which regard holy *David* calleth it a *counſeller*, and a directer unto good duties: and therefore wee muſt acknowledge the neceſſity of this part of the word. The Sunne is not more neceſſary for the day, nor the Moone to governe the night, nor a *lanterne* or *candle* for a darke houſe; than this part of the word, ſo long as wee are in the night of the world: for without this light we grope in the darke, nothing can be ſeene, no action can be well done, nothing wanting can

Pſal. 119. 24

Pſal. 119. 105.

can be found, no crooked thing can be ſtraightened, no ſtreight thing tried; nay all our way in which this light of God ſhineth not, is darkneſſe, and tendeth to utter darkneſſe. The pillar of the cloud and of fire, was not more neceſſary to *Iſrael* in the wilderneſſe, for their ſtation or motion towards Canaan, than is this ſhining pillar of Gods Law to guide us unto heaven: and as it was their happineſſe that their pillar laſted them till they entred Canaan; and it had not beene for their eaſe to have rejected it in their way: ſo ought we to eſteeme our ſelves happy in the fruition of this holy doctrine, and direction; and on the contrary theſe Libertines to be unhappy men, who being in as darke, as heavie and dangerous a way, and wildernesſe, put out their light, and breake to peeces, and

and caſt away their lanthorne.

Fifthly, Being the rule of godly life, we muſt ſquare all our duties thereby; even as a workman applieth his rule to every part of his worke, and declines not to the right hand or to the left: and holy wiſdome requireth no leſſe, but that, that ſhould be the *ſquare* of all, which muſt bee the judge of all things done in the fleſh be it good or evill. And hence is it that the LORD writeth his Law by his ſpirit in the ſpirits of the elect, and imprinteth it in the fleſhly tables of their hearts, that all their motions, actions, and affections ſhould be conformable unto it. But how doe theſe lawleſſe men, affirming the Law to be wholly aboliſhed, denie it to bee written in their owne hearts? and conſequently that they want

want the ſpirit, promiſed to be ſent into the hearts of the elect for this purpoſe: And that either themſelves are none of the elect, or that the ſpirit is wanting in his office, which were an high blaſphemy.

Sixthly, That as the Law is a reveiler of *duty*, ſo it is a reveiler of ſinne too: and diſcovers the ſinfull defects of our beſt obedience. And becauſe by *the Law is the knowledge of ſin*, therefore by the obedience and *works of the Law can no fleſh be juſtified*. That ſame Law that diſcovereth and condemneth a traytor, cannot acquit him: and it were madnes for him to expect life, from that Law which hath ſentenced him with death. Shall franticke Papiſts ever finde life and righteouſneſſe by the works of that Law which condemns that very fact? And are not they next to frenzy, that after all this ſo open

open diſclaiming it; would faſten upon us, that becauſe wee teach *the Law*, wee therefore teach *juſtification* by the Law. Nay, we are ſo farre from conſenting to any ſuch poyſoned aſſertion. That when the Goſpell promiſeth ſalvation and eternall life, to repentance and good works, wee deny them promiſed to theſe, as performances of the Law, but only as they are fruits of lively faith, by which the promiſes of eternal life are apprehended.

Seventhly, that the Law being a conſtant reveiler of ſinne, wee muſt by the Law be ſtill drawne neerer unto Chriſt: not onely by the Law to ſee our ſinne, and in our ſinne our need of Chriſt: but we muſt ſee the Law fulfilled for us in Chriſt: elſe can we never looke comfortably towards the Law. And becauſe it reveileth ſinne: not onely

onely *before we come to Chriſt*, to bring us firſt unto him, but it reverſes ſinne when *we are come to Chriſt*: wee muſt by it be brought to Chriſt ſtill. And it is falſe that they ſay, that the Law is indeede a ſcoolemaſter to bring us once unto Chriſt, but then wee have done with it, and it with us; for it muſt ever bring us to Chriſt, ſo long as by ſinne wee eſtrange our ſelves from him, or him from us. That place in *Galat.* 3. 24, 25. nothing contrarieth our doctrine: *After faith came we were no longer under a ſchoolmaſter*: that is, ſuch a ſchoolemaſter as it was. The place is notably opened by learned *Pareus*, to whom for brevity ſake I remit the Reader.

Non amplius ſub pædagogo, quoad iuſtificationem, damnationem, coactionem, ſignificationem; *ſed quoad* doctrinam, obedientiam. *Par. in locum.*

Eighthly, Wee muſt conceiue the Law in the ſubſtance of it, the *image* of God written in the heart of *Adam* in innocency, and by the finger of the

ſame

ſame ſpirit written in the hearts of all the elect: and conſequently muſt feare & tremble to ſin againſt this Law, which floweth from the righteous nature of God, and the impugning of which is the violating of his owne image, and nature, ſo farre as wee can reach it. A man may breake the Princes *Law*, and not violate his *Perſon*: but not Gods: for God and his image in his Law, are ſo ſtraitly united, as one cannot wrong the one, and not the other.

Ninthly, Wee muſt frame our ſelves to *love* this righteous Law, for this image of God ingraven upon it: yea and the more that wicked men hate and reſiſt it, the more that ſonnes of *Belial* riſe up againſt it; wee muſt love it the more, obey it ſo much the more, maintain and defend the power and honour of it, with ſo much the

the more zeale and earneſtneſſe, ſo did holy *David*, *Pſ.*119.126. *Wicked men have deſtroyed the Law, therefore I love it above fine gold*; where the Prophet concludeth them enemies to God, that are enemies to the Law. And 2. that then is the time to pleade for God and his Law, when wicked men moſt oppoſe and oppreſſe it. Now then is the time when the godly muſt awaken themſelves not onely to *obſerve*, but alſo to *preſerve* it.

FINIS.

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2. The law in the ſubſtance of it, is a revealer of ſinne. *Rom.* 3.19. *By the Law commeth the knowledge of ſinne*; and every ſinner, yea even beleevers are ſtill under the rebuke of it, ſo long as in many things they offend all, and ſtand in need of the Law, both to worke them to humility and repentance after new ſinnes committed, to worke them to a feare and reverent awe of God, and to drive them out of themſelves unto Chriſt, for recovery out of their daily infirmities; for were there no law, there were no tranſgreſſion, nor diſcovery of it, *Rom.* 4.15.

3. The Law in the ſubſtance of it is a rule of good life, and as the Goſpell teacheth *how to beleeve*, ſo the Law teacheth *how to live*: the Law is as the touchſtone to try what is gold in us, and what is droſſe; it is as the line and plummet to

ſhew

ſhew what is ſtraight, and what is crooked: and thus is under the direction of it both for matter and manner of all actions which pleaſe or diſpleaſe God. For as the Law civill is the rule of civill life, ſo Gods Law is the rule of godly life: and as a good workman that is Maſter of his trade, will have his rule ever at his back, or in his hand, to meaſure every peece of his worke, that it may ſtand levell and ſquare; ſo even the beleever hath as continuall need of the rule of the Law, which (the Apoſtle ſaith) is *profitable for doctrine, correction, reproofe and inſtitution even of the man of God*, 2 Tim. 3. 17.

4. The Law in the ſubſtance is the expreſſe idea or repreſentation of the Law of nature written in our hearts in the time and ſtate of innocency, and the naturall principles of it cannot

not be quite extinct, or ſhaken out of the heart of the worſt man; for the very Heathens had it written in their hearts, *Rom.* 2.15. and much leſſe can it be ſhaken out of the beleever, in whom it is renewed and rewritten in their ſpirits by the finger of Gods ſpirit, *Ier.* 31.33. Nay the beleever cannot chuſe but be framed to a cheerefull and ſpirituall obedience of it, ſo long as the ſpirit performeth that office in them.

5. The Law in the ſubſtance of it, promiſeth a righteouſneſſe, and eternall life to all the performers of it: and no beleever expecteth another righteouſnes, nor another life, nor on any other condition, than the ſame in the Law; onely in another manner and meanes the ſame life muſt be attained, by our ful performāce of the law, though not in our ſelves, but

in

in our ſurety; and by the ſame righteouſnes, not inherent in us, but imputed unto us. So as by this former conſideration we ſee that the *beleever is ſtill under the whole ſubſtance of the Law.*

The beleever is under the whole ſubſtance of the Law.

And now in the ſecond place ſeeing the juſtified perſon is ſo many wayes under the Law, how ſaith the Apoſtle that the beleevers are not under it? To reſolve which point, we muſt now conſider the circumſtances and appendices of the Law, which make it an heavie yoak, an intollerable, and inſupportable burden, in regard whereof the beleever is not under it. Theſe appendices of the Law are ſeaven.

Seven appendices of the Law, in none of which the beleever is under the Law.

First, one conſequent of the Law is, that it yoaketh every man to a perſonall performance of it; for himſelfe muſt doe all things that are written in the Law, to live in them.

And

Rom. 8. 3.

And this is now an *impossible obedience, because of our flesh.* But Christ having perfectly fulfilled the Law for the beleever, and becomming the end of the Law for righteousnesse to every one that beleeveth: in this regard they are not under this rigour of the Law, which knoweth no surety, no Mediatour, no imputed obedience, but in every mans owne person; and yet the Gospell remitteth no part of the substance of the Law, which requireth perfect obebience: only it tendreth it in the person of the surety, and gets acceptance when perfect obedience is done *for* the person, though not *by* him.

τὸ ἀκριβοδίκαιον

2. Another appendix of the Law is, that this *rigorous* exaction of personall, and perfect obedience is urged upon paine of eternall death: for, *Cursed is every one that continueth not*

in

in all things that are written in the booke of the Law, Deut.27. 26. and *Gal.* 3.10. Now the beleever is not under this consequent of the Law: for *Christ was made a curse for us, and redeemed us from the curse of the Law, Gal.*3.13. and by him being justified by faith, we escape this damnatory sentence, *Rom.* 8.1. But it is one thing to be free from the curse of the Law, another from the Law it selfe: and it is no good sequell, We are free from this sanction of the Law; therefore from the substance.

3. Another appendix of the Law is, that it urgeth and forceth it selfe upon the conscience with feare and terrour; for as was the manner of the Lawes delivery at the first, so it still thrusts it selfe upon the soule by coaction and constraint. And thus the beleever is not under the Law; for the grace of Christ

In which regard it is called πνεῦμα δουλείας, and πνεῦμα δειλίας. Rom.8.15 2 Tim.1.7

empteth him from the rigorous exaction of it, and frameth his heart to a willing, and cheerefull endeavour in obedience; for what the Law prescribes to be done, it helpeth in the doing of it: and as Christ himself became under the Law not forced or coacted, but freely; so is now the Christian.

But this being but an adjunct, shall we argue from removing an accident, to the remotion of the subject? or because we are not under the Law as a rigorous exactour, and terrible revenger, therefore we are not under it as a righteous commander, and holy conductour?

The 4 consequent of the Law is, that it acknowledgeth no justification or life, but by compleat obedience; no life or salvation must be expected by the Law, but by keeping it wholly and exactly. And thus it is an im-

impossible yoake; for *by the workes of the Law no flesh can be justified, Rom:* 3.20. so as now the beleever is not under the Law for *justification*, unto whom Christ is made righteousnesse, and whose perfect obedience is imputed, *Rom:* 4.5. But it is no good argument, that because the Law is *fulfilled* by Christ, it is therefore *abolished* by Christ: surely every simple man can distinguish betweene *accomplishing* and *abolishing* the Law: nor it will not follow, that because the Law cannot *justifie*, therefore it cannot instruct, guide, or *edifie*.

The 5 consequent is, that the Law is the vigour and strength of sinne; that it arraignes, and condemneth the sinner, and is the *minister of death*. 2 *Cor:* 3.7. But *there is no condemnation to those that are in Iesus Christ, Rom:* 8.1. for that heavie sen-

tence of the Law is transferred upon Christ himselfe, and carried off the beleever. But it will never hold weight or water in argument, that because a beleever is freed from the *damnatory* power of the Law, he is free therefore from the *mandatory* and directory power of it.

The 6 consequent or appendix of the Law is, that thereby sinne is excited and provoked by our owne corruption rebelling against the Law, *Rom.* 7. 11. which is not by the fault of the Law, which remaineth *holy, just, and good*, v. 12. but by our wicked nature, which is more violently carried to that which is forbidden; even as an untamed colt, the more it is hampered, the more mad and stirring it is. But the beleever is not thus under the incitation of the Law, who by grace is in great part freed from this

Quod non licet acrius urit.
Gens humana ruit in vetitum nefas.

this reluctation and reſiſtance, and by the ſame grace made tractable and willingly ſubject to the Law, which they diſcerne to be ſo concordant, and a very counterpaine of the holineſſe and juſtice of God himſelfe; and thinke themſelves ſo farre from being looſed from the Law by the doctrine of grace, that they are faſter tyed to the obedience of it.

The 7 and laſt appendix of the Law, is to conſider it as the Law of *Moſes*, and in *Moſes* hand given to the Church of the *Iewes*; in which reſpect it had many circumſtantiall references to that people, and many acceſſories in the adminiſtration towards them; beſides ſome ſtrictneſſe, rigour, and terrour to that people under rudiments: In regard of which, beleevers in the new Teſtament are not under the Law as it was in *Moſes* hand; but ſun-

dry references and circumſtances, as ſuppoſe, time, place, perſons, tables, teſtament, manner, meaſure, terrour, rigour are altered, and changed in the Church ſince Chriſts death. But it will prove no good reaſon, that becauſe an heire in minority is under tutours and rods, therefore he may being come to yeares live as he liſt, and become a lawleſſe man: or that becauſe the Law as given by *Moſes* to the Church of the *Iewes* is in ſome *circumſtances* altered, therefore it muſt be in the *whole ſubſtance* of it aboliſhed, and that *wholly*: or that becauſe the Church of the olde Teſtament was under a ſtrait Law, therefore the Church in the new Teſtament muſt be under none.

The ſumme of all is compriſed in theſe three following concluſions:

1. That the regenerate are never

never *sine Lege*, that is, without Law: of wicked men is said, that they are *lawlesse*, and described to be *disobedient*, *ungodly*, sinners, *unholy*, *prophane*, the genuine epithites, and right characters of our late Anomists and Antinomists; but the regenerate are no such.

Regenerat are not without a Law. 1 Tim. 1, 8 ἀνόμοι.

2. That the regenerate are not (as our Text saith) *sub Lege*, not *under* the Law: namely in respect, 1. of *Justification* by the Law: 2. of *Condemnation* by it: 3. of *Personall and perfect obedience*, which Christ in their stead hath undertaken, and performed: 4. of *Coaction*, and constraint, from which the spirit of liberty hath freed thē in great part: 5. of the sundry *accessories* of *Moses* his administration to that people to whom it was delivered: in these regards, and some other they *are not under the Law*.

Nor under the Law in 5 respects.

3. That the regenerate may

But under, that is, within the compasse of the Law

be truly said to be *in Lege*, that is, in, or under the Law, or within the compasse of the Law; in respect, 1. of the doctrine, rule and *instruction* of it: 2. of their *subjection* unto it, who frame their lives *secundum Legem*, according to the Law: 3. of the spirits *inscription*, who writing it in their hearts keepes them within the compasse of it, and holdeth them in the respect and cheerfull obedience unto it. And thus we have cleared the meaning of the Apostle in this, and otherphrases of the like sound, *Ye are not under the Law.*

Chap. 3.

Proving beleevers under the rule and direction of the Morall Law.

NOw becauſe the ſonnes of Belial are come out, and tumultuouſly are riſen (as did the

the heathens) against the Lord, and his most righteous Law, saying, *Let us break these bonds, and cast these cords from us*; for we are under the teaching of grace, and under the rule of the spirit, all *our worke is done to our hand, and we have nothing left for us to doe*, and therefore the Law to us is as the seven green cords on *Sampsons* armes, which he *brake off as a thred of tow when it toucheth the fire*, and our selves as loose, and at liberty from it, as he was from them; for *the whole Law is aboliſhed to us wholly*. Therefore we are to prove against them, that true beleevers have both a true use of the Morall Law, and besides their lively faith, wherin they have received the spirit, have need of the directions, and doctrines of the Morall Law, for the performance of the duties of it: and that by these reasons.

Psal. 2, 3

Iudg. 16, 9

1 *Reaſon* All the ſame ſins are forbidden after faith as before.

If the ſame ſinnes be forbidden after faith as before, then is the Law in ſome force to beleevers. But the ſame ſinnes are forbidden them after faith as before. And therefore the Law is in ſome force to them.

Rom. 7. 7. The propoſition is cleare, becauſe the Law onely *diſcovereth and revealeth ſinne*, as the Goſpell doth the remedy. The aſſumption is alſo manifeſt, becauſe the Law is an eternall truth, and is never at agreement with any ſinne in whomſoever. Concupiſcence before faith is ſinne, and no leſſe ſinne after faith in the regenerate: *Davids* murder, and adultery were ſins after faith; and the ſame man that beleeved in God, committed adultery with *Bathſheba*.

Object. Theſe were foule ſins in themſelves, but not in him becauſe he was juſtified.

Anſw. Then *Nathan* was deceived

deceived in saying, *Thou art the man*: and *David*, when he said, *I have sinned*. Had *David* sinne after faith? then was *David* under a Law for obedience: for every sinne is the *transgression of the Law*, and *where no Law is, can be no transgression*. The like of *Peter* in the new Testament apparantly a beleever, for *Christ prayed that his faith should not faile*; yet after that fell into those foule sinnes against the Law, rash swearing, and false swearing, and cursing himselfe; which were foule sins in him, as well as in themselves; why should he else goe out, and weepe bitterly? *Peter*, as full of shifts as he was to save his skin, was to seeke in this shift, to turne off all his sinne, and sorrow at once, that being a beleever, and in the new Testament, the Law had nothing to doe with him. 1 Ioh. 3. 4.

This

This argument our Novatians and Familists can by no other shift avoid, but by flying to a perfect purity in themselves: for this is a dangerous, and desperate principle of their Catechisme rife in the mouths of their Novices, *Be in Christ, and sinne if thou canst*; and is very coherent with their other tenents: for were the Morall Law indeed wholly abolished, why should they not worship false Gods, sweare, breake the Saboth, rebell, kill, whore, steale? what should hinder them from raylings, and reviling all Ministers and people, besides their owne sect, as in a dead faith, as onely morall men in state of death? all this is no sinne: abolish the Law, and thou maist say, *Sin if thou canst*. But oh vaine men. Can *David* sinne, and for his *sinne his flesh tremble with feare of Gods judgments*? Can *Peter* at the side

The Saints are perfect not perfectists.

Psal. 119. 120.

of

of Christ sinne, and that after so many warnings of Christ himselfe? Doth *Paul* know but in part, and after faith find *a law in his members rebelling against the law of his minde?* and that after grace received, *the good hee would doe, hee did not, and the evill hee would not doe, that did hee?* and are you in so high a forme beyond these worthies, that you cannot sinne if you would? Ponder a little these places of Scripture and if you be still mad of your perfection, I will say of you as *Ierom* of your fellowes; You had more need of physick to purge your braines, than perswasion to informe your judgements. *Eccles:* 7.20. *There is not a just man on earth that doth good, and sinneth not.* 1 *Kings* 8.46. *For there is no man that sinneth not.* *Object.* No? *Hee that is borne of God sinneth not.* *Answ.* The Apostle saith not simply and

Rom.7.15. 19.23.

Hypocritis magis fomentis, quam monitis nostris indigent.

and absolutely that he hath no sinne, or sinneth not; but hee sinneth not industriously, hee makes not a trade of sinne, he sinnes not as the wicked doe, nor sinneth not in raigning sin, nor sinneth unto death, without returne and repentance, because the seede of God abideth in him, and destroyeth in him the worke of the Divell. *Prov.* 20. 9. *Who can say, I am pure from sinne?* Who? I can say so, and I can, saith every Libertine; my sin may be sought for, and cannot be found; and mine, saith another, is washed off, that it cannot be seene; and mine, saith a third, is as a bottle of inke dispersed in the sea, and not to be discerned. And indeed thus it is in the justified in respect of Gods account, and imputation; but while they speak so magnifically of themselves in respect of the presence of sinne, they onely blow up their

Non dicit non peccat, sed non dat operam peccato. Beza.

Qui ambulant in viis Domini, non operantur peccatum, et tamen non sunt sine peccato. August. in Psa. 118 conc. 2.

their bladder bigger, which all the while is ſwelled up but with ſtinking winde and emptineſſe. But they would have ſome places out of the new Teſtament, as men beyond the reach of the olde. And ſo they may. *Iam.* 3.2. *In many things we ſinne all: We all*; all Apoſtles, all Chriſtians; *ſin*, that is, tranſgreſſe the Law; *in many things*, by daily failings and errours: and therefore all we in the new Teſtament, ſince Chriſts death, though we be juſtified by faith, are under the rule and obedience of the Law; becauſe we ſin in many things. 1 *Ioh.* 1.8. *If we ſay we have no ſinne, we deceive our ſelves, and there is no truth in us. Wee:* Who? The Apoſtle ſpeaketh of carnall men, ſay ſome of the Libertines: as if the Apoſtle was a carnall man: but the former verſe expreſſeth who they be that *have ſinne*; thoſe that *walke*

Non peccare Dei iuſtitia eſt, hominis iuſtitia, indulgentia Dei. Bern. ſer. 23 in Cantic.

Nunc bene vivitur ſi ſine crimine; ſine peccato autem qui ſe vivere exiſtimat, nõ id agit ut peccatum non habeat, ſed ut veniam non accipiat. Aug. Enchirid.

Hæc eſt regeneratorum perfectio, ſi ſe imperfectos eſſe agnoſcant. Auguſt.

walke in the light; thoſe that are in communion of Saints, and *have fellowſhip one with another*; and thoſe that are juſtified and ſanctified, whom *the blood of Ieſus Chriſt his Sonne hath cleanſed from all ſinne.*

2. *Reaſ.* The ſame duties are required after faith as before.

If the ſame duties be required of all after faith as before, and every conſcience bound to the performance; then the Law in the whole uſe is not aboliſhed to beleevers. But the firſt is true: and therefore the ſecond. The former appeares, becauſe where any duty is commanded, there the rule of that duty is implied: and this rule is the Morall Law, which bindeth all men to all duties of it both before and after Chriſt, being an eternall meaſure of all that is right or crooked.

That it is a rule of duty before Chriſt, they deny not; and that it is a rule of duty ſince Chriſt,

Christ, I make it plaine thus.

1. Because Christ himselfe did confirme, expound, establish and fortify the Law by his word and authority, which was the scope of his large Sermon upon the Mount, in *Mat.* 5. 6. and 7 chapters: which had it beene to be utterly abolished, he would rather have declaimed bitterly against the Law as our Antinomists doe, & have rather commended the *Pharises* for weakning it by their glosses; than have vindicated it, and restored to the full strength and power of it.

Quod accuratius Christus exposuit, magis pertinere ad Christianos creditur.

2. Our Lord not onely confirmes it in it selfe by his doctrine and life, but also in the conscience of every Christian. *Matth.* 5. 19. *He that breaketh the least of these commandements, and teacheth men so to doe, shall be least in the kingdome of heaven: but he that shall teach and observe them, shall be called*

called great in the kingdome of heaven: that is, ſhall be honoured, and counted a worthy member in the Church of God. No, ſaith the Libertine, we muſt not teach the Law in the Church; and thoſe that doe are legall Preachers, that lead men into a dead faith; we muſt doe nothing, becauſe God commands us: nay we not onely reverſe the leaſt of them, but all at once, and teach others ſo to doe. See now if fire be more contrary to water, or Chriſt to Belial; than Chriſt to theſe ſonnes of Belial, that will be under no yoke of the Law, no rule, no obedience.

3. The Apoſtles after Chriſt bring converted Chriſtians every where to the rule of the Law, and frequently alledge the Law to urge the duties of it: and therefore the Law ceaſeth not to be the rule in the new Teſtament; for if it had, they would

would not have preſſed exhortations by the Law. *Rom.* 12. 19. *Dearely beloved, avenge not your ſelves*: Why? *For it is written, Vengeance is mine.* *Rom.* 13.8,9. preſſing the duty of love, the onely debt beſeeming a Chriſtian, he urgeth it by this argument; becauſe, *love is the fulfilling of the Law*; and repeateth all the commandements of the ſecond Table, not to repeale or reverſe any of them, but to confirme them as the rule ſtill, and comprehendeth them all in this, *Thou ſhalt love thy neighbour as thy ſelfe.* *Epheſ.* 6.1. *Children obey your parents*; and preſſeth the duty from the Law; *for this is the firſt commandement with promiſe.* *Heb.* 12.28. *Let us have grace to ſerve God acceptably, with reverence and feare.* Why? *For our God is even a conſuming fire.* Did not now the Apoſtles come as well with *a rod*, as with

1 Cor. 4. 21
2 Cor. 5. 11

with *the spirit of meekenesse?* did not they *perswade men, as knowing the terrour of the Lord?* did not they call mens eyes, not onely to *behold the goodnesse of God*, but also to *behold his severity? Rom.* 11. 22. Dare now an audacious Libertine step out and tell the Apostles (as they tell us) that they were legall Preachers, that they taught men popery and justification by workes; and that they made men onely morall Christians, because they held the Law before them as the rule of all duties both of piety and charity?

3 *Reas:* Christ cam not to abolish the Law, and therefore it is not abolished.

If Christ came not to abolish the Law, but to fulfill it, then the Law is not abolished: for either Christ abolished it, or none; and either by his comming, or not at all. But Christ chargeth us, not to thinke that hee came to abolish

liſh it, *Matth.* 5. 17. For what is it to deſtroy the Law, but to take from it that vertue and power, whereby it is a Law, and to make it of none effect. And that Chriſt came not to deſtroy the Law is manifeſt: becauſe 1. It is his owne Law, *which muſt endure for ever in heaven, Pſal.* 119. 2. Becauſe it is *holy, juſt,* and *ſpirituall, Rom.* 7. 13. Which words imply, 1. That there is in it a ſupernaturall, divine, and unperiſhing vertue, reſembling God himſelfe, who ſhall as eaſily be deſtroyed as his Law. 2. That it ſerveth to be a divine direction of all men in all holy, juſt and ſpirituall duties. 3. That it is an holy inſtrument of the ſpirit, by which he leadeth out the faithfull into the practiſe of thoſe duties. 4. That whoſoever have the ſpirit ſent to dwell, and rule, and to write the Law in their

Chriſt cam not to deſtroy the Law, why?